# A SERMON

Preach'd in the Parish-Church of

## Christ-Church, LONDON;

## On *Thursday* APRIL the 30th, 1741.

BEING THE

Time of the YEARLY MEETING of the CHILDREN Educated in the CHARITY-SCHOOLS, in and about the Cities of *London* and *Westminster*.

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By the Right Reverend

*ISAAC* Lord Bishop of *St. ASAPH*.

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*Publish'd at the Request of the Gentlemen concerned in the said* CHARITY.

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To which is annexed,

An ACCOUNT of the Origin and Designs of the *Society for Promoting Christian Knowledge*.

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Printed by M. DOWNING, in *Bartholomew-Close*, near *Well-Smithfield*, 1741.

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## JOB xxix. 16.

### *I was a Father to the Poor.*

HEN the Education and Relief of indigent Children is under conſideration, the notion of a *Father* naturally ſuggeſts an affectionate and careful Aſſiſtance to young helpleſs Objects. In this view, the Conduct of JOB, a Man of a venerable and exemplary character in the antient World, properly offers itſelf to our ſerious attention. In ſeveral parts of the Hiſtory of this illuſtrious Perſon, there are inſtructive Memorials of his extenſive Charity to the Poor, the Afflicted, and the Miſerable: but in no one Inſtance do we find that amiable Benevolence and Compaſſion repreſented by a more expreſ-

five, or a more engaging Description, than in the Words of the Text — *I was a Father to the Poor.* — The tender Images excited in the mind by this natural relation; the genuine, undissembled, disinterested, strong, and permanent Affection of a Parent, point out a most prudent and effectual concern for Children in distress: — *I was a Father to the Poor.*

THE words are a summary description of various instances of JOB's Charity, particularly enumerated in the preceeding verses — *When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy: — I was eyes to the blind, and feet was I to the lame. I was a Father to the Poor —*

'TIS impossible within the compass of a short Discourse, nor is it necessary on the present occasion, to expatiate upon the several branches of paternal Duty: It may suffice to consider that part, which has a more immediate relation to the Business now before us, the Instruction and Education of Children. When this point has in the FIRST place been briefly discussed in general, you will permit me, SECONDLY, to apply it more particularly to the present joy-

*full Solemnity: for a good and joyful thing it is* to behold a numerous appearance of poor Children, decently clothed, and religiously assembled in the House of God, to return pious Thanks for that providential Goodness, which has rescued them, in a great measure, from the calamities of their unhappy, dangerous Condition; by providing for their present Instruction, their future Industry, and honest Subsistence.

BUT, in the *first place*, we are to consider in general the Instruction and Education of Children.

NAKED and unfurnished come we into the world, both as to Body and Mind; equally destitute of Knowledge for the conduct of Life, and unable to provide for the Subsistence of our Being. Under this total Incapacity, were no Relief to be administred, no Regard shewn, a poor helpless Infant, the moment it began to draw its breath must necessarily expire, and resign it again for ever. Nor is the care and culture of the ignorant, naked Mind less requisite, both as to Knowledge and moral Disposition, than care and provision for the Body. Nature and Experience proclaim aloud how highly necessary it is to exercise, and improve the Infant Understanding; to regulate the various Appetites and Passions, that struggle for superiority

with

with so much force and violence to restrain the unruly Inclinations that arise with great impetuosity in the human Mind, and if indulged at their first appearance, gain a strong and lasting influence.

In a case so plain and evident as the Nurture and Education of Children, where Parents themselves can discharge the important Duty to their own Offspring; it will hardly, sure, admit the least shadow of a doubt, whether such Children should have their unfurnished Minds enlightned and informed, should receive the benefits of good Instruction, and be *trained up in the way in which they should go*: or whether their unskilful Years should be intirely abandoned to Ignorance, their Manners and Behaviour left, under a total defect of rational Tutorage and Discipline, to be entirely managed and subdued by the most violent, which will always be the most prevailing Inclinations, especially in that Stage of Life, when Humour and Fancy are in the strongest periods of their power.

The ignorant and helpless Condition of the first Seasons of human Existence, the necessity and reason of this parental Office; the Bowels of a Father or a Mother, as well as the Wants of Children, plead movingly for an early and careful formation of these pliable and tender Subjects, for improvement in Knowledge, and

instruc-

instruction in Virtue, before Vice and Folly, which unavoidably overspread an uncultivated Mind, have taken root, and are confirmed into obstinate habits, by natural Disposition, and the unopposed Influence of too many bad Examples.

THE beneficial Effects of a parental Concern so just and natural, and the many good fruits of the good seed so seasonably sown, in a soil most proper to receive it, do at once justify, require, and reward this necessary Culture: that young and empty Minds, which certainly will be furnished and impress'd either with bad or good Principles, may be improved by Knowledge, disposed to Virtue, and fortified against the various assaults of Vice.

THE earlier this care is begun in Creatures *born like the wild ass's colt*, whose Passions are strongest when their Reason and Experience are weakest, the more likely it is, from beginning soon, and thus forming, as it were, part of their Nature and original Constitution, the more likely it is to operate with greater Effect, to produce good Habits, more lasting and powerful, and to establish, by the Power of Custom, justly called a second Nature, the most fixt and rooted Dispositions to Virtue.

HAPPY would it be for many Individuals, for Families, and for the Publick, if the melancholy

chiefly Examples of the want of this due Care; where there was no want of Fortune to secure it, did not give additional force to the considerations which have been offered, and prove by sad experience how fatal a Neglect it is *to train up a child in the way he should go*: admonishing even those in opulent Circumstances, that all the Sons of Men, however distinguished, and possibly the more for being distinguished, should come under Discipline, and Lam. iii. 27. *bear the yoke in their youth*.

Alas perhaps, when that which now passes under the smiling title of a *polite* and *genteel* Education has run its hurtful course, the Mischiefs sensibly felt may create earnest Desires, God grant it be not too late, for a general return to the plain and rational method of useful Learning, religious Knowledge, and effectual, though tender, Government.

Reason and Experience, the Maxims of the best and wisest Philosophers, the Regulations of great and famous Lawgivers, and above all, the most express Commands of the all-wise Governor of the World, the *Father* of Mankind, to *teach* our Children *diligently*; and, Deut. vi. 6, 7. Prov. xxiii. 13. when it is necessary, *not to withhold correction*, put this point, as in Person, beyond all reasonable dispute. And indeed, where Parents can themselves perform this kind and beneficial,

this

this neceſſary Office, the moſt violent Invectives againſt general Education, have ſcarce denied to ſuch Parents ſo uſeful a branch of their Power and their Duty.

But in whatever channel neceſſary Inſtruction be conveyed, the Happineſs of the Child and the Benefits to the Nation, that are derived from this ſource, are exactly the ſame. Every Argument therefore, and many powerful Arguments there are, for parental Care and Inſtruction, pleads as ſtrongly for the Care and Inſtruction itſelf, by whatever pious and generous hand it is beſtowed.

Where Parents are ſo negligent, or ſo unnatural, that they will not diſcharge this Duty, and human Laws, through defect or impotence, do not compel the performance of it; or where Perſons are ſo poor and indigent, that they cannot procure this Bleſſing to their unfortunate Children; happy will it be for the poor innocent Creatures, and happy for the Community too, if Chriſtian Compaſſion ſupply this melancholy defect, and adminiſter neceſſary aſſiſtance to the helpleſs Orphans: Orphans I may juſtly call them; for to have no Parents, or none who can, or will exert parental Care, is in effect the ſame Misfortune. Nor does ſuch uſeful Charity furniſh the ſlendereſt Excuſe for the guilt and cruelty of Parents ſufficiently able,

but wilfully neglecting to discharge a Duty so very material to their own Offspring.

BUT, to proceed: The desirable Instruction for the lowest order of the People, unable to procure Instruction for themselves, is of a limited nature, and confined within those Bounds which publick Utility prescribes. It is neither necessary or expedient to extend the Instruction of Children in general to those branches, or to that degree of Knowledge, which, with respect to the poorer sort, will not only employ too much time in acquiring, but frequently, by raising their Thoughts above their Condition, swells the Mind with Conceit, and very truly,

1 Cor. viii. 1. in the Apostle's Description, *puffeth up*.

INSTRUCTION and Knowledge, of all kinds, are very properly varied and proportioned, according to the station and employment in which different Persons are to be engaged. But there are some branches of Knowledge universally expedient, the salutary Truths of the Christian Religion, being graciously intended by its blessed Author, for the Instruction and Comfort of

Mark vi. 15. every rational Creature.

HENCE it is, that the virtuous Education, the religious Instruction of Children in general, Poor as well as Rich, becomes a manifold Blessing and a necessary Duty: For what is this Instruction, but to furnish and impress uninformed and tender minds with the beneficial though

though plain and obvious Truths of sound Religion; to explain and enforce the great Duties of universal Obligation; to prepare young Persons *for*, and engage them *in* Business; to teach, even the poorest of them, by Pains and Industry, with the sweat of their brow, in Innocence and Chearfulness to eat the Bread of honest Diligence; and by their own hard Labour provide for themselves and their Dependents, if they grow up into Masters of Families; in the mean time, faithfully and diligently to discharge the office of Servants, with Contentment in that state wherein divine Providence has placed their lot.

Nor can learning the Duties of Life, suitable to the lowest condition of it, whether this Instruction come by the eye or by the ear, by reading or by hearing, in the least disturb the Order of Society, or lead the meaner part of a People out of their proper Rank and Station. The more general this wholesome Instruction becomes, the fewer Instances of distinguished Ignorance will remain; and were it absolutely universal, and no one ignorant Person to be found, the Distinction would be at an end, and the supposed Vanity consequent upon it entirely removed: because there would then be no longer room for men to boast of superior Knowledge, or value themselves above their fellows,

for an attainment which, like Speech, or any other natural qualification, they hold in common.

LABOUR and useful experience of Protestant Churches, in foreign Countries, abundantly confirms this observation, by furnishing Labourers and Servants rendered more diligent and more faithful by religious Instruction, without lessening the number of Hands destined to a subordinate condition.

AND without dispute, as the inferior offices and employments in every Community, are, from the nature of things, very numerous, and must require many Hands; due care should always be taken not to be destitute of a full supply.

BUT in a country where the charming sound of LIBERTY has such prevailing force, where the happy frame of a free Government consists in submission to Laws enacted by common consent; to subject any part, even the lowest, of the People to the least Inconvenience, or deprive them of any Advantage, one degree further than the general safety or well being of the Community do properly require, seems extremly incongruous, and no better founded in the Principles of common Humanity, than in the Maxims of true Religion.

BUT in the case now supposed, of a suitable Education, besides the private satisfaction and benefit,

benefit, of infinite Importance, arising to poor ignorant Creatures themselves, *publick* Advantage likewise pleads strongly on the favourable side, for that religious Instruction, that useful Information, which explains and enforces the Duties of Life, even under the meanest circumstances of it; and directs Man of every Capacity and Character to love and reverence, to fear and to obey the great Creator, Sovereign and Judge of all Mankind; to be faithful Servants, honest Dealers, true and impartial Witnesses, good Subjects; to be chaste and temperate in their own Persons, always to do Justice, and within the sphere of their ability, however small that sphere may be, to shew Mercy and Compassion; even if good Wishes should be the extent of their power, at least to wish well, and discover a Benevolence to all Mankind.

THE lower offices and stations of Life are, by these means, as Humanity and Prudence direct, both improved and established: This is not destroying, but confirming that Subordination, which publick Utility certainly requires; 'tis not leading Men out of their rank, but engaging them, from the highest considerations, to discharge the Duties of an inferior Condition, and maintain their private Posts, in the lowest character of Service.

EDUCATION, suited to this class of People, it is agreed, should not be contrived to furnish

deep

deep Erudition, or great Skill in the liberal Arts or Sciences: the nurture of such Persons is not intended to embellish the learned World with any Pomp of Literature; but by due Admonition and kindly Prepossessions, to give a virtuous turn and bias to their Minds. For this purpose, nothing more is requisite than a plain and wholesom method of instructing the Children of the Poor; Children, who without this seasonable Relief, must unavoidably bear the misfortune of having no Instruction in the Principles of Religion and Virtue; their minds never broken by Discipline or accustomed to Subjection; but without any Preparation for Labour, any Introduction into Business, must stand exposed to all the Evils that Want and Ignorance, and Idleness, those fruitful sources of Evil, most plentifully produce.

But alas! there is too little occasion to rest this matter upon Argument and Speculation; Experience, sad Experience, speaks with full, but melancholy Conviction.

I will not carry your Thoughts to antient times, or distant places, those savage Countries where, for want of due Instruction, the most savage Dispositions and detestable Practices, contrary to the Principles of Humanity as well as true Religion, are transmitted down from one wretched Generation of ignorant Creatures to

deep

to another; who, for want of Knowledge, their ſhape and voice excepted, ſcarcely appear to be human. —— Your own native Country, this very Metropolis affords many, too many, Inſtances of the diſmal conſequences of ignorant and uninſtructed Youth: Behold in every ſtreet the idle, profligate, offenſive Vagabond, or lewd Proſtitute; pernicious in themſelves, but ſtill more pernicious when united, as frequently happens, in Gangs and Combinations; ſuch bold and dangerous Offenders as have hitherto broke through all Decency and Order, defied all Authority, and defeated every Law of their Country. In a late very material Inſtance, have they not too effectually overcome one Law in particular, which bore, at firſt, a promiſing aſpect, and was attended with ſome effect, in reſtraining that vile, that miſchievous, that deſtructive Practice of intoxicating themſelves with Spirituous Liquors? A growing Diſorder, which enervates the Strength, inflames the Paſſions, corrupts the Morals, and, like a noxious Peſtilence, deſtroys the Lives of Multitudes. Compare theſe Profligates, whoſe number and bad qualities give ſo great and juſt Concern to every ſerious and thinking Mind; compare theſe wretched, hurtful Creatures, with Children who are brought up under Diſcipline, inſtructed in their Duty, and inured to

Submiſ-

Submiſſion and Regularity. Let the moſt determined Enemy of the uſeful Seminaries now before us, aſk himſelf, which is moſt beneficial to the Publick, or which would ſooneſt be admitted into any private Family; a poor, inſtructed, regular Child, or one of thoſe pernicious Vagrants, whoſe very appearance would ſhut the door of every honeſt Houſe againſt them? Let every human Breaſt, let every Chriſtian Heart determine, into which Society a diſtreſſed, helpleſs, I may ſay, fatherleſs Child, is to be entred; and under what Tutors the innocent, uncorrupted Creature, with all the Frailties of human Nature about it, ſhall receive the firſt and deep Impreſſions, which are to determine the comfortable, or the wretched courſe of its future Life. Could any rational Being, could any human Mind ever be ſo abandoned to all ſenſe of Virtue and Goodneſs, as to deliver up a poor Child, or, which is equally productive of Ruin, ſuffer its helpleſs, unguarded Youth, for want of timely Care and Inſtruction, to be united with a crew of profligate Wretches whoſe *mouth is full of curſing* Pſal. x. 7. *and deceit*; from whom it muſt unavoidably learn Idleneſs and Lewdneſs, Theft and Rapine, Violence, and it may be, Murder; rather than place it, like a tender Plant, in a ſituation where it will find future Nouriſh-

ment,

ment, and be seasonably instructed in every Virtue, that renders its own Life innocent and comfortable, and its Neighbour's safe and quiet. Experience will justifie this Constraint; for among all the numerous Executions, that the bold and increasing Wickedness of the present Age has made so necessary, upon the strictest Inquiry, as I am well informed, it does not appear that any one Boy or Girl of the many thousands, who have passed thro' these Schools and finished their Education there, was ever convicted of a capital Offence.

WOULD to God, the rest were as effectually regarded, as it is easily determined, how destitute Children should be disposed of; determined from all the Maxims of Reason and Justice; from every consideration of private Delight and Satisfaction, or publick Security and Advantage; from every Suggestion of Humanity and Compassion, and from every Direction and Motive of *pure and undefiled religion*, which with tender Affection *visits and relieves the fatherless and the widow.* James i. 27.

THANKS be to the God and Father of Mercies, *from whom cometh every good and perfect gift*, that your Hearts, my Brethren, have been inspired with these Humane and Christian Sentiments. Go on and prosper; may the Influence of your laudable Example continue to

spread far and wide! The Cause you have undertaken is the Cause of God and of your Country; for the Cause of Industry, Virtue, and Religion; as will appear from what was mentioned in the

SECOND Place, The application of the general Doctrine of Education to the charitable Design now before us; where, if a short representation of the real Conduct and Management of these Schools of Charity should coincide with any thing already offered upon the general point, this so desirable a circumstance that Practice and Duty should perfectly agree, as will, I hope, excuse, or at least render less tedious, such unavoidable repetition.

There is no great reason to presume that this Business is rightly conducted, and due care taken to render these Institutions effectually subservient to the best purposes; when so many worthy Gentlemen and eminent Citizens, who besides their own liberal Contributions, generously employ, without any prospect of present Reward, their well-directed care to manage and inspect the various Concerns of the several Schools; where their Fidelity, Prudence, and Frugality stand, not merely unimpeached, but very justly applauded. Greatly is their Country, as well as the poor helpless Children, in-

debted to that compassionate Diligence which so well answers the amiable character of the Text—*I was a Father to the Poor.*

It is more disinterested *pleasure and labour of love* in the present World, the more justly is it intitled to publick Thanks, and the more amply will it be rewarded in the World to come. Those who are present, and many more poor Children, who, in their turns, have enjoyed the manifold Benefits of your prudent and pious Care, will hereafter *rise up and call you blessed*: and I should not do justice to that Gratitude which, I doubt not, fills their Infant Hearts, if I did not, in their name, earnestly implore the Father of the Fatherless, and the Rewarder of the Merciful, to shower down upon you and your Children the choicest of his Blessings.

'Tis possible, a difference of sentiments upon this subject may still in some minds, yet a generous, pious Design to serve God, their Country, and helpless Children, justly intitles the Guardians and Trustees of this good Work to Respect, Gratitude, and the same Candour which common Humanity will shew to an honest Traveller, journeying too upon publick Service, who is thought to have a little mistaken his Road.

I would not be misunderstood; it is far condescension to the Mistakes of others, that I

the cogent Arguments for Natural Religion, all the undeniable Proofs of Divine Revelation; by special, miraculous interpositions of the Power and Goodness of Almighty God: if all these have no effect upon inconsiderate Minds, it is in vain to expect from Persons so grossly misled, the approbation of any thing pure, that does indeed, with many other good effects, greatly tend to support Religion, which so much foolish and pernicious Industry has been employed to subvert and destroy.

Hurry of this occasion, our present concern is not with the artful Enemies of the Protestant Religion, who appear under a variety of Characters, nor with the more open Enemies to all Religion, who so far are more generous Adversaries than the real Friends of their Country, and its well concerted happy Constitution, that Friends of Religion, Virtue and Industry. And from such is there not ground to hope, that a plain Representation of the Case, will procure a hearty Approbation and a favourable Assistance; the more liberal, for the opposition to be expected from other quarters?

The good Design now under consideration is simply this, to make some provision for the religious Instruction, and for the future honest and laborious Subsistence of poor Children, whose misfortune it is to be destitute of Pa-

rents,

ceive to have Parents destitute of Ability or Inclination to furnish them with decent Cloathing, procure their plainest Education, and prevent their encreasing the formidable number of ignorant, idle, wicked Vagrants.

In the Execution of this Design, the Children are destined to be engaged in the lowest exercise of Labour; the Plow and the Spade are put into the hands of some; others are sent to Sea; several are engaged in laborious mechanical Employments; and many are placed in Families as the meanest Servants. In short, they are not elevated above, but prevented from being cast below, those humble Stations, in which it were to be wished, their poor Parents had been able to fix and establish them; with this they enjoy the additional advantage of religious Instruction and proper Discipline, to render them faithful Servants, industrious Labourers, and useful Seamen. For, to compleat the laudable Intentions, poor ignorant Children are made acquainted with that *Doctrine which is according to godliness*; which at once represents the Divine Plan of the Love and Mercy of God their Saviour, and furnishes the most plain, the most short, the most clear and certain Instruction, in every branch of Duty to God, or Man, their Neighbour or themselves; enforcing every Obligation, religious or moral,

civil

civil or natural, by the most weighty considerations of God's omniscient Authority, and the indispensable Certainty of an awful Day of future Retribution.

Thus are they happily instructed in the Principles and Duties of true Religion, as professed and established in that Church, which has long been the Strength and Glory, the Bulwark and Support of the whole Protestant Reformation; of whose extensive Charity, the Badge and Characteristick of Christ's true Disciples, the numerous Appearance, the goodly Sight of this Day, is, among many others, a delightful proof and demonstration.

Together with useful Instructions in Religion, the Children, as was observed, are carefully prepared for Business and Service; and in many places ACTUAL Labour has been effectually introduced into these Seminaries of Industry and Virtue: A point which well deserves notice and approbation. For among all the mistaken Notions which gain strength by time, and credit merely from being propagated, none are more hard to be corrected and removed, than those which, if once embraced, prove sufficient Arguments against Liberality in giving; against bestowing part of our Substance: one slender Reason for not giving has too often a prevailing force, when, in the most reasonable

able cases of compassion; numerous and substantial Arguments are not effectually perfuasive. Thus has it happen'd in the present Instance; a groundless Notion has been fastened abroad, that these charitable Foundations are rather Nurseries of Sloth and Idleness, than the Schools of Diligence and Labour; that they are contrived to divert the Order of Society, and deprive the Publick of that Assistance, which is always requisite from a large number of inferior Hands: Opinions equally ill-founded and hurtful to this excellent Institution, so justly calculated, and so faithfully executed, for the publick benefit and safety.

It might be a sufficient Defence against this injurious Attack, barely to inquire whether any one of these Children would be poorer, or more certainly employed, were he deprived of that seasonable Relief which is here administred. Certainly not. Indeed it seems a very cruel inference, that because every destitute Child cannot enjoy every desirable Advantage, therefore the whole number must be deprived of those Benefits, which may be obtained: if, in some cases, it may be attended with difficulty, 'tis to be hoped not insurmountible, to find proper Work for all Children, whether taken into these Schools or left at large, where is the Humanity, when the common Sense of olds refusing

refusing them the comfort of decent Clothing, depriving them of the advantages of religious Instruction, and, most probably, uniting them with those Vagabonds, which are the Disgrace and Nusance of a Country? For take these Charity Schools even in the lowest view of advantage, they certainly *keep young Creatures*, in a most expressive meaning of the common Phrase, *out of Harm's way*, as to their Persons, their Morals, and Character: here they are accustomed to Order and Restraint, and prevented from rambling in Idleness with uncontrolled Licence, from one bad place and bad company to another; while their Parents are too necessitous to spare time to guard and watch them, or generally engag'd in Labour at places remote from their own dwelling. But farther, the meer attendance on the Instruction of a School, is of great service to teach Children, what is highly necessary for that age, Obedience and Submission; to habituate, and inure them to Discipline; to dispose them by Usage and Custom to bear the Confinement of many hours every day, under the Inspection and Authority of a Master.

HAS not all this a manifest tendency to form and adapt their Minds to Business and Labour; and is it not an excellent preparative for Subjection and Diligence, as it accustoms them, from

the beginning of Life, to fear a Superior, and yield obedience to Authority?

WHILST thus, in fact and practice, they are prepared and formed for the industrious Offices of a lower Condition, good Instruction strengthens their regard to the Duties of that Station; and the useful Habits, gradually acquired, are greatly confirmed by the solemn obligations of Religion, (whose Impressions are deepest the sooner they are fixt) which commands them *to labour, working with their own hands*, to be faithful Servants and dutiful Subjects.

THE tender Age, indeed, of many of these poor Infants is scarce fit for Employment, hardly equal to the Burden or mechanical Exercises, or able to undergo the Fatigue of rustic Labours.

AS to the Female part of the Charge, who so early in Life, for want of Restraint and Discipline, might lose that Modesty and Sense of Shame, which is the Guard and Ornament of the Sex; might be debauched almost in their Infancy, and ruined for ever; the most prudent Care is taken in these virtuous Seminaries to give the poor *Girls*, in every circumstance, an unexceptionable Education. Besides proper religious Instruction and the seasonable Confinement of a separate School, they are employed in Business suitable to their Age and Sex, and

duly exercised in the lowest Offices of Houshold Service. By practice and habit of Working, they become qualified for a low station; and, in that capacity, great numbers of them are advantageously entertained in sober Families.

The *Boys*, who are not employed as menial Servants, engaged in Husbandry, or entred into the lower and more laborious Trades, are usefully disposed of to a greater degree than is commonly apprehended, for the publick Service of their Country; and by increasing the number of Sailors, make a valuable addition to the Strength and Glory of a trading Island. With this view many of these Boys have been particularly instructed in the Art of Navigation; for which beneficial Science there is made, in this neighbourhood, a special Provision *: And a noble Design it is, worthy of the Care and Regard of Englishmen; a Design which at all times, but especially at a juncture so important as the present, well deserves particular Attention, and demands a liberal Assistance.

The whole Scheme for the Benefit of these Children, founded in Christian Benevolence,

* *Viz.* In *Hoxton Garden, Hollow*; A School for teaching *Navigation* to 40 Children, *gratis*, elected out of any Charity Schools within the Bills of Mortality, from whence 147 Boys have been put Apprentices at Sea.

with a sincere Desire to promote, in the most beneficent manner, the public Welfare, is totally inconsistent with any Intention to invert the Order of Society, or lessen the number of useful Hands. There cannot possibly be one inducement, either from Pleasure or Advantage, to recommend a Project so truly absurd and hurtful; the imposition therefore of any such Design is far from being casual, or even just, when the contrary Purpose is evident, and the whole Arrangement entirely contrived to form virtuous and industrious Dispositions in young Minds, to facilitate and encourage Labour, by teaching religious Instruction where Children are made capable to write a Bill, or keep a more Account; this innocent Attainment may frequently ease the Expence of placing them out, and render their Service more acceptable to their Masters, who, in the busiest and most laborious Employments, find some advantage, and no inconvenience can arise, from preserving a regular and certain Memorial of Business or Labour performed, of Materials received or Goods delivered.

Those who make or entertain any Objection against the general Design, because the Children are not universally employed in Work, may find unexceptionable opportunities bountifully to bestow their Charity in many Schools

(may the vigilant Benevolence of good Christians increase the Number!) where LABOUR is actually introduced and carried on. It might prove the most effectual, as it is undoubtedly the most generous Means, to perfect that good Plan of adding *Labour* to *Instruction*, if such Objectors would make those Working-Schools that now subsist the remarkable Objects of their peculiar Care and Bounty; this Liberality would prove that the Difficulty was offered as a real Reason, not merely as an Excuse for refusing any Help and Contribution.

DESIRABLE it certainly is, upon many Accounts, that the Number of such exemplary Schools should be carefully increased. Unquestionable Authority, as well as universal Experience, has declared, that there is *much food in the tillage of the poor*. The Industry of the Poor is advantageous in many respects; as the produce of their Labour creates Plenty, and increases the general Stock; as it preserves them from the many hurtful effects of Sloth and Idleness, and their honest and industrious Neighbours from the Burden of maintaining them in their Poverty, or the Danger of being subject to their Rapine. *There is much food in the tillage of the poor.* Prov. xiii. 23.

It is needless to detain you with proving what is so well understood in general, the use-

fulness

fulness and necessity of Labour and Industry. How much the Health, the Vigour, the Virtue of a People depend upon an industrious course of Life; 'tis Wealth in Peace, 'tis Force in War; the Strength and Riches, the Quiet and Prosperity, almost the Being of a Nation, to be sure its Well-being, depend upon Labour and Diligence. Industry therefore is to be considered not only as a sovereign Appointment, that Man should *eat his bread in the sweat of his face*; and *if any will not work, neither should he eat*: But this useful Virtue, like other Divine Commands, having *the promises of this life as well as of that to come*, is to be regarded as the Foundation of many substantial Benefits, both of a private and publick nature; hence, upon all accounts, it is highly proper that Children, as soon as possible, should be taught and exercised in a Lesson so greatly beneficial: The sooner a Habit of Activity and Diligence is contracted, the deeper it will be fixed, and its continuance rendered more certain and durable.

Gen. iii. 19.
2 Thess. iii. 10.

By the successful Instances that have already appeared, 'tis evident that this good Design of introducing Labour, has been considered, approved, and, in some measure, carried into Execution; and for this Reason a further Progress may very properly be offered to your Thoughts and warmly recommended. This Recommendation

should

dation will have the greater Force, as it may be delivered with the greater Freedom; since it is supported by the solemn earnest Desire of that worthy *Society for promoting Christian Knowledge*, which has now subsisted for many Years with great and deserved Reputation; whose pious and generous Endeavours are constantly employed to propagate true Christianity, and encourage practical Religion, both at home and abroad: Who, by the benevolent Assistance of many serious Persons (may Divine Providence multiply such useful Friends to Mankind!) have been enabled to disperse among the poor People of this Nation, in great numbers, the Holy Bible, and many useful, plain, religious Treatises, well calculated to encourage the Practice of Christian Duties, and to defeat the Attempts of Popish Seducers. Besides many other great and good Designs, this Society has seasonably extended a compassionate Regard to our persecuted Protestant Brethren abroad; and even now a fresh Transport of poor, afflicted *Saltzburgers* are enjoying the Benefit of this comfortable Assistance, in the course of their Journey from their own native Country, out of which they are driven by the cruel Rage of Popish Bigotry. Nor is the Care of this truly Christian Society limited to *Europe*; they have established, in hopes of pious Assistance to

support

support it, a very useful, though expensive Mission in the *East-Indies*; to convey to those unhappy Nations, who still sit in Darkness, the Light of the glorious Gospel.

'Twas extreamly natural for a Society so extensively beneficial in their own good Undertakings, earnestly to desire that the Scheme of these Schools of Charity might every where be perfected; that by introducing *Work* and *Labour* into them all, they might become more effectually the Nurseries of Industry, and be made as completely useful as the circumstances of human Affairs would admit *. Such an Improvement would happily complete the great and good Design; would *cut off occasion from* 2 Cor. xi. 12. *those who desire occasion*; and, I speak with some Assurance, would gladden the Hearts and strengthen the Hands of many real and zealous Friends.

Both Enemies and Friends, those who from unkind Intentions complain loudest of the

* To promote the good Design still more effectually, the worthy Society have printed and dispersed a *Tract*, that shews what Progress has been made, and what Measures have proved most successful, in this desirable Scheme: this Tract is intitled, *An Account of several Workhouses for employing and maintaining the Poor: setting forth the Rules by which they are governed, their great Usefulness to the Publick, and in particular to the Parishes where they are erected: as also of several* Charity Schools *for promoting* Work and Labour. Printed for J. Downing, in *Bartholomew-Close*, near *Wood-Street*.

Defect,

Defect, and those who, with a favourable Disposition, wish it removed, should all contribute their best endeavours to the Removal of it, by suggesting practicable Methods, or furnishing proper Materials for Employment. Every Assistance of this kind will, I dare say, be thankfully received.

BUSINESS, it is to be hoped, may be found, though perhaps with difficulty in some cases, suitable to, almost, every Age. In fact, several parts of this Kingdom do initiate Children very early in various kinds of Work, proper for their Years and Capacity. In a neighbouring Kingdom, a new and very laudable Institution of *English Protestant Working Schools*, intirely founded upon this joint Plan of *Labour* and *Instruction*, at once merits a bountiful Encouragement and careful Imitation.

LABOUR itself is so material a part of Education to Children, of this rank especially, that were it attended with some Charge, which can hardly be the case, 'tis an improvement well worth the Purchase; and in the future Disposal of the Children might save the extraordinary Expence, and increase the number of Applications for such well prepared Servants. And did they, in some cases, receive additional Improvements; it would not destroy,

what so much care is expressed to preserve, the low Rank of these poor Children.

'Tis possible Difficulties may arise, in this opulent *Metropolis*, where the Price of Labour is generally so high, that Goods manufactured at a distance, are procured at an easier Price;

* Thus, for Example, several Gentlemen of great Knowledge in Business, Good Friends to these Schools, and prudently desirous to establish whatever Part of Education in them, have ever been of Opinion, that if the Children were taught, as they ought to be, in a small Degree, something of the *Art of Drawing*, it would prove beneficial in several Respects. For this they urge, the great Perfection to which all Manufactures are now advanced in *England*, so as to equal, if not exceed, a rival Nation in any Commodity, except in the Figure, and what is called the *Fancy of a Pattern*, which this Instruction might supply: That in *France* the very Boys of the *Colleges* are all taught to *Draw*: that the Benefits of that Branch of Skill be very great; for that any ingenious Persons capable of drawing Patterns, and thereby fitting that Expence to the Manufacture, but likewise greatly assists in the Performance of the Work itself, as a Workman, who can himself draw a Pattern, will fashion with greater Truth and greater Dispatch any given Pattern, whether drawn by his own Order another Hand. That not only in this, and similar Branches of Manufactures, but in several other Cases, *Drawing* might be of great use; and in none could it do any Mischief: The Carpenter, the Smith, the Mason, and many other inferior laborious Employments, would be usefully improved by this piece of Knowledge. It might also be of great use in the moral way, as a Method of governing the Children; this Branch of Learning being dispensed as a Reward to the most regular, diligent, and best behaved Boys; and would certainly furnish to many of them an innocent and improving Exercise, very proper to engage some of those vacant Hours, when they do not attend the Schools.

where

where the Value of Ground is ſo great, that the Charge of a Building capacious enough to contain many Children engaged in Work, muſt be very conſiderable, without any certain Fund to ſupport that Expence, or carry on the general Charity: In ſome caſes, there may be danger of interfering with the preſent induſtrious Poor, by employing Children in ſuch ſpecies of Work which now barely afford a Maintenance to thoſe, who might then become a Burden, if the quantity of Manufactures ſhould be increaſed, and the Demand no greater than the preſent Labourers fully anſwer and ſupply.

WHATEVER inferior Difficulties of this ſort may ariſe; and ſome Inconveniences will attend the beſt Deſigns, greatly advantageous upon the whole: it muſt be admitted, as a certain, uſeful, and important Truth, "That "the more univerſally Labour prevails, and "the greater number there is of working "Hands; private and publick Happineſs is, in "proportion, more effectually promoted and "advanced."

BUT the full Execution of this deſirable Scheme, and the obviating ſome Difficulties poſſibly attending the proſecution of it; whether in each ſeparate School, or in ſome places a number united together may render it more practicable; this and ſeveral other ſubordinate

points, with the juſt Methods of accompliſhing the laudable Deſign itſelf, may fairly be committed; and, with full ſatisfaction I deſire to commit it, to thoſe prudent Managers, whoſe Ability and Inclinations are fully evident, from many good Services already ſo wiſely and effectually performed. Little Obſtructions, or frivolous Cavils, will not, I truſt, with ſuch zealous Friends to Religion, Virtue and Induſtry, diſcourage the Attempt, interrupt the Progreſs, or obſtruct the Succeſs of an Improvement ſo evidently uſeful, and ſo univerſally applauded. Then ſhall honeſt Labour and publick Proſperity greatly increaſe, and your Praiſe ſhall be in all the Land.

'Tis needleſs, in this Audience, to repeat the Motives that have been frequently urged for extending a moſt beneficial Compaſſion to helpleſs Children; and indeed, the tender Age, the pitiable Condition of theſe poor, harmleſs, deſtitute Objects, ſpeak with a much more moving Force, than any words can equal. — Circumſtances ſo affecting, and of young Creatures in that view alone ſo apt to move our Pity, do in a manner extort an affectionate Aſſiſtance; which to a well turn'd Mind will create a natural and rational, a real and ſolid Pleaſure, infinitely ſuperior to every ſenſual Gratification.

BEHOLD

BEHOLD ſuch innocent Diſtreſs, under the ſad Proſpect of a whole Life of Miſery and Wickedneſs! Suppoſe the poor young Creatures, as might have been the caſe had not a kind Providence interpoſed, our own Offspring, reduced to this unhappy Condition, what would our reaſonable Wiſhes have ſuggeſted; what ſhould we have deſired *to have been done unto them?*

REMEMBER that they are fellow Creatures and Brethren to us, and to our Children, upon whom this compaſſionate Regard may derive a Bleſſing;

REFLECT upon the Duties we owe our Country, and the publick Service that is done by increaſing the number of honeſt, induſtrious Hands;

RECOLLECT the great Obligations to a Bleſſed Redeemer, who has graciouſly appointed theſe little Ones to be his Subſtitutes;

THINK how deeply we are indebted to the Goodneſs of the ſame heavenly Father, and how entirely our future Happineſs depends upon *his* Favour and Mercy, who commands us, under a proſpect of the moſt glorious Reward, *to be merciful, as he is merciful:*

LET Men ſeriouſly think on theſe Things, and with pious Bounty they alſo will become, what is ſo juſtly amiable in the ſight of God and Man — *Fathers to the Poor.*

*FINIS.*

AN

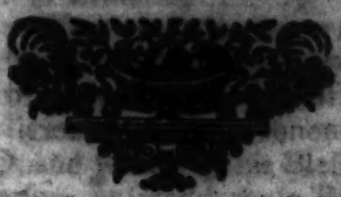
# ACCOUNT

OF THE

# SOCIETY

FOR PROMOTING

## *Chriſtian Knowledge.*



*LONDON:*

Printed by M. DOWNING, in *Bartholomew-Cloſe.*

M.DCC.XLI.

# ACCOUNT

OF THE

# SOCIETY

FOR PROMOTING

## Christian Knowledge.

LONDON:

Printed by M. Downing, in Bartholomew-Close.

M.DCC.XLI.

AN

# ACCOUNT

OF THE

## SOCIETY *for* PROMOTING CHRISTIAN KNOWLEDGE.

THE *Society for Promoting Chriſtian Knowledge* having been many Years engaged in carrying on ſuch Deſigns as they judged might promote the Intereſts of true Religion, and the Honour of Almighty GOD, and which by his Bleſſing have in a great meaſure anſwer'd thoſe Ends; but finding that ſuch their Deſigns are not ſo generally known as they could wiſh, and conſequently not ſo much encouraged as they preſume they will be, when further known; they therefore publiſh this Account of them: and have alſo reſolved to communicate to the Publick, from year to year, their Proceedings, and the State of their Affairs.

THE SOCIETY conſiſt partly of *SUBSCRIBING* or *RESIDING*, and partly of *CORRESPONDING* Members; who, before they can be choſen, muſt be recommended to the Society in the *Form* N°. I. in the *Appendix*. The former give their Advice and Attendance, with ſuch certain Annual Contributions as every one thinks proper: The latter are ſuch Perſons in *Great Britain* and *Ireland*, and other Proteſtant Countries, as are choſen to correſpond with the Society, on purpoſe to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to ſuggeſt ſuch Methods of doing Good as occur to them; to diſtribute Bibles, with ſuch Religious as well as uſeful Books, as are from time to time approv'd of, and recommended by the Society; and to remit occaſional Benefactions, which they themſelves are pleaſed to contribute, or collect from well-diſpoſed Chriſtians.

BUT for the better underſtanding the Nature and Deſigns of this Society, it is thought convenient to premiſe a ſhort Narrative of its Riſe and Progreſs.——It was about the latter End of the Year 1698. that a few Gentlemen form'd themſelves into a *Voluntary Society*; and as ſuch, they with Unanimity and Zeal went on together in promoting the real and practical Knowledge of true Religion, by ſuch Methods as appear'd to them, from time to time, to be moſt conducive to that End, till towards the Concluſion of the Year 1701; when, at their Inſtance, a **Charter** was obtained from King WILLIAM III. whereby all the

Anno 1698. The Original of the *Society*.

1701.

the then subscribing Members of this Society, with other Persons of Distinction in Church and State, were Incorporated for the better carrying on that Branch of their Design which related to the *Plantations, Colonies*, and *Factories beyond the Seas, belonging to the Kingdom of* England; from which time that excellent Work has, by the Divine Blessing, been successfully conducted by that Corporation.

Of the *Incorporated Society for Propagating the Gospel in Foreign Parts.*

But their Charter being limited to *foreign Parts*, and the Business of that Corporation being hitherto confined to the *British Plantations in America*, most of the Original Members of our *Voluntary Society* still continued to carry on, in that Capacity, their extensive Designs for advancing the Honour of GOD, and the Good of Mankind, by promoting Christian Knowledge, both at Home and in other Parts of the World, by the best Methods that should offer. They are therefore a Society distinct from the Corporation, and known by the Name of the Society for promoting Christian Knowledge.

The Incorporated Society being limited to the *British Plantations*, the Original Members continue as a *Voluntary Society.*

The principal Methods were the same as they had been before. The first, to procure and encourage the erecting of Charity-Schools in all Parts of the Kingdom; and that those Schools might answer the true Purposes for which they were erected, the Society has not been wanting in their Correspondence (with such of their Members as have been concern'd in their Support and Management) to recommend at all Times, that, together with

Charity-Schools erected.

Religious and Useful Instruction, Care should be taken, and all proper Means used to inure the Children of the Poor to Industry and Labour, so that they may become good Christians, loyal, and useful Subjects, and be willing as well as fit to be employ'd, not only in Trades of Services, but also in Husbandry, Navigation, or any other Business, that shall be thought of most Use and Benefit to the Publick. With these Views the Society printed and dispersed such a Set of Rules for the good Order and Government of their Schools, as had been approved of by the Archbishops and Bishops, who directed, that the same should be observed within their respective Dioceses. But what Care they have taken, and what they have done in these Particulars, will appear from N° II. in the *Appendix*.

*Bibles, Prayer-Books, &c.* dispersed.

Another Method was to disperse, both at Home and Abroad, Bibles, Prayer-Books, and divers sorts of Religious Tracts, and accordingly they have, by the Assistance of their Members, dispersed [illegible] of them, in such Manner and in such Places, as they have Reason to hope has tended to the great Increase of the Knowledge and Practice of our holy Religion. These Books and Tracts (of which there is a Catalogue in the *Appendix* N° III.) are to be had by their own Members on the following Terms: Such as are Bound, at the prime Cost in Sheets; what are not Bound, at half the prime Cost, the Society defraying the Expence of the other Half, as also

that of Binding, in the former Article, out of their own Fund.

THESE are the General Designs of this Society: and though their certain Income towards supporting them be but small, yet they have hitherto been enabled by their own Annual Subscriptions, and the Legacies or other casual Benefactions of well disposed Persons, to raise a Fund sufficient to carry them on successfully from year to year at a very considerable Expence: And they still trust to the Blessing of GOD, and the Zeal of their Members, that such good Works shall never fail to prosper in their Hands, for want of Liberal Supplies from Charitable Christians.

BESIDE these General Designs, the *Society* undertook in the Year 1710. the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of *Denmark* at *Tranquebar* in the EAST-INDIES, for the Conversion of the Heathen in those Parts. Accordingly they, from time to time, assisted the Missionaries there with *Money*, a *Printing Press*, *Paper*, and other Necessaries (as they were enabled) till the Year 1728. when, upon a Proposal made by the Reverend Mr. *Schultze*, one of the *Danish* Missionaries, to remove to *Fort St. George*, and there begin a new Mission, for the Conversion of the Heathen at *Madras*, the Society engaged for the Support of the same, tho' at an Expence that did then far exceed their Ability, trusting to the Goodness and Blessing of Almighty

1710.

Protestant Mission to *East-India* at *Tranquebar*.

At *Madras*.

mighty GOD: which Expence has been since greatly increased by the Addition of two Missionaries; and will be more by such extraordinary Charges as must necessarily attend the Enlargement of the Mission to *Cudulore* near *Fort St. David*, (another English Settlement) which has been since made by the Society. However, the Society chearfully rely upon the same Wise and Gracious Providence, which has hitherto wonderfully prosper'd this, and all other their Undertakings, to raise up such a true Christian Spirit, as will abundantly supply whatever Money shall be wanting to carry on so Pious and Glorious a Design, as that of enlarging the Kingdom of *Jesus Christ* upon Earth. See N°. IV. in the *Appendix*.

At *Cudulore*.

1720. In the Year 1720. the Society extended their Regard to the *Greek* Church in *Palestine*, *Syria*, *Mesopotamia*, *Arabia*, and *Egypt*. To this End they published Proposals for Printing here, with a new Set of Types, the *New Testament* and *Psalter*, in *Arabick*: and were enabled, by the Blessing of God, on the Recommendation of the Bishops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Psalters*, and 10000 *Testaments*; as also of 5000 *Catechetical Instructions*, with an *Abridgment of the History of the Bible* annexed; at so large an Expence as the Sum of 2976 *l.* 1 *s.* 6 *d.* to which His late Majesty was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*; 5638 Psalters, 2652 New Testaments, and 2190 *Catechetical Instructions*, with

*New Testaments, Psalters, Catechisms,* and *Abridgment of the History of the Bible,* printed in *Arabick*.

with the *Abridgment* aforesaid, have been already sent to those Parts; or into *Persia*, by means of their Correspondents in *Russia*, which were most thankfully received; and the rest are reserved to be sent as Occasion shall offer.

1725. THE Society having had the Pleasure to see the Success of the Endeavours used in many Towns and Villages, for employing the Poor and their Children, by setting up WORK-HOUSES; They (that nothing might be wanting to encourage the Prosecution of so useful a Design) did in the Year 1725 cause a Collection of the best Accounts of such Work-Houses to be published; which was reprinted, with very large Additions, in 1733; and is now dispersed upon the usual Terms of the Society, in order to recommend so good a Design throughout the Kingdom: and that in them particular Regard should be had to such an Education of Children, as might by making them good Christians, be the most effectual Means to make them useful to their Country, truly happy in the Life that now is, and in that which is to come.

*Work-Houses* recommended.

1732. IN the Beginning of the Year 1732, the Society, when they heard the melancholly Account of the Sufferings of the Protestants in *Saltzburg*, (having first obtained His Majesty's Leave) resolv'd upon doing all that lay in their Power to raise Collections for their persecuted Brethren. To this End, in *June* the same Year, they published, *An Account of the Sufferings of the persecuted Protestants in the Archbishoprick of* Saltzburg, *&c.* and afterwards published,

*Saltzburg* Exiles relieved.

lished, *A further Account of their Sufferings, &c.* with an *Extract of the Journals of Mr. Von Reck, the Commissary of the first Transport of Saltzburgers to Georgia; and of the Ministers that accompanied them thither*, 1733. These *Accounts* being enforced by the generous Example of many Noble and Honourable Persons, as also by liberal Contributions, and earnest Exhortations from the Right Reverend the Bishops, and their Clergy; had, through GOD's Blessing, so good an Effect upon the Minds of charitable and well disposed Christians of every Rank and Denomination, that the Society (besides making many large Remittances to *Germany*) have been enabled to send over to the English Colony in *Georgia*, in the Years 1733, 1734, and 1735, Three Transports, consisting of more than one Hundred and Fifty Protestant Emigrants from *Saltzburg*; who, with Two Missionaries and a School-master, are settled by themselves at *Ebenezer*; where Lands are assigned to them by the Trustees for Establishing the said Colony: And the Society are inform'd by Letters of the 19th of *March*, 1738-9. that they are well pleased with the Healthiness of the Climate, and the Fruitfulness of their Plantations.

THE great Expence of these Transports, and the many extraordinary Charges that have been necessary for the Support and Encouragement of this Infant Settlement; together with 100 *l.* a Year as a Salary for their Two Missionaries and Schoolmaster, have so far reduced the Charities belonging to this Branch of the

Society's

Society's Designs, that they have not now remaining in their Hands above the Sum of 73 *l.* 10 *s.* 9 *d.* to answer any future Wants and Contingencies; excepting 2500 *l.* New South Sea Annuities, which have been purchased as a standing Fund for paying the aforesaid Annual Salary to the Missionaries and Schoolmaster, till some certain and settled Provision can be made for them in *Georgia*. But for Particulars the Society refer themselves to their Books of Receipts and Disbursements on this Account, which may be inspected *gratis* by any Person calling on their Secretary, at their House in *Bartlett's Buildings, London*; of which, two Extracts have been already published, and dispersed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that GOD would eternally reward so great and seasonable an Instance of Christian Beneficence, as had been ministred on this Occasion to persecuted *Protestants*, when driven out of their native Country, under the most pitiable Circumstances of Distress.

BEFORE concluding this *general* Account, it may not be improper to mention two very considerable and standing Benefactions to this Society.

1. THE one is, a most generous *Legacy* of *Four Thousand Pounds*, which was left to them by Mrs. *Elizabeth Palmer* in 1728, and is still preserved entire in the *Publick Funds*; the Interest of it only being from year to year applied to such Branches of their Designs as most need it. Mrs. *Palmer's* Legacy of 4000 *l.* in 1728.

The Gifts of Mr. *Edwin Belke*, a Gentleman of *Kent*.

2. THE other is a free Gift in the Year 1734, by Mr. *Edwin Belke*, a Gentleman of *Kent*, deceased, who having considered the good Effects of forming Religious Societies in divers Parts of the Kingdom, and that the Distribution of pious Books will, with God's Blessing, cultivate a Sense of Religion among Persons of all Ages, and being desirous to lay a Foundation for encouraging such laudable Institutions in all time to come, executed a Conveyance by Lease and Release, of Ten Acres of Land in *Romney Marsh* in *Kent*, to Five Members of the Society for Promoting Christian Knowledge, their Heirs and Assigns for ever, and also transfer'd to the said Gentlemen, 1050 *l.* New *South Sea Annuities*, to be vested in a Purchase of Freehold Land, as soon as may be, the better to perpetuate the Trusts declared by another Deed executed by the said Benefactor towards defraying the Expence of distributing *Bibles*, *New Testaments*, and other Religious Books, under the Inspection of the Society, subject to the Payment of a clear Annuity of 40 *Pounds*, which was paid during his own Life, and after his Death, to a like Annuity of 15 *Pounds* to a Relation of Mr. *Belke*'s, now living.

THE same Gentleman did also in the Year 1737 execute another Deed to the Five Members abovementioned, for conveying to them, their Heirs and Assigns for ever, Eighty Pounds New *South Sea Annuities*, the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Christian Religion in the *East-Indies*,

[redacted] were confirmed by his Will.

THESE are the *general* Designs wherein the Society are at present engaged; the *particular* State whereof will be published every Year: and what it was at their last Audit may be seen in the *Appendix*, N°. V.

## *The* TREASURERS *of this* SOCIETY.

THE Reverend Dr. *Denne*, Archdeacon of *Rochester*, and Rector of St. *Mary Lambeth*, is Treasurer for all *Benefactions* to the Designs of the Society in general: And to the *Arabick* Impressions of the *New Testament* and *Psalter*.

*William Tillard*, Esq; in *Featherstone-Buildings Holborn*, is Treasurer for all *Quarterly Subscriptions*, and also for all *Remittances* for *Packets* of Books sent to any Members.

*Benjamin Heare*, Esq; in *Fleetstreet*, is Treasurer for all *Benefactions* to the *Protestant Mission* in the *East-Indies*.

*Letters may be Directed to* H. Newman, *their Secretary, in* Bartlett's Buildings, Holborn.

# APPENDIX.

## N°. I.

*The Form of recommending* MEMBERS, *according to the* Standing Orders *of the* SOCIETY.

WE the Underwritten do recommend *A. B.* to be a Member of the Society for Promoting Christian Knowledge; and do verily believe that He is well affected to His Majesty King GEORGE, and his Government; and to the Church of *England* as by Law established; of a sober and religious Life and Conversation, and of an humble, peaceable, and charitable Disposition.

# N°. II.

THAT the **Charity-Schools** might anſwer the true Purpoſe for which they were erected, this Society have, in their *Circular Letters* to their Correſpondents, recommended, that, with their Inſtructions in Religion and Piety, they ſhould join all proper Methods of inuring the Children to *Labour* and *Induſtry*; and in their Circular Letter *A. D.* 1712, they have theſe Words:

Circular Letter 1712.

"AND becauſe ſome have apprehended, that "the placing ſo many of them out Appren-"tices to Manual Trades, as is now generally "done, may occaſion, in Time, a Want of "Servants, eſpecially in Huſbandry; the So-"ciety recommend it to your Conſideration, "whether the bringing up the Children to Huſ-"bandry, or putting them out to Services, at "Sea, or in ſober Families, may not be more "uſeful to the Publick, and no leſs beneficial "to themſelves."

1719.

IN the Year 1719, they recommended the ſame Thing to their Correſpondents, in the following Words.

"NEXT to improving the Minds of the "Poor in all neceſſary Chriſtian Knowledge, "the Society have deſired, and do again ear-

"neſtly

" neſtly intreat all their Correſpondents, to uſe
" their utmoſt Endeavours to get ſome kind
" of Labour added to the Inſtruction given to
" Children in the Charity Schools; as *Huſ-*
" *bandry* in any of its Branches, *Spinning*, *Sew-*
" *ing*, *Knitting*, or any other uſeful Employ-
" ment; to which the particular Manufactures
" of their reſpective Countries may lead them:
" This will bring them to an Habit of Induſ-
" try, as well as prepare them for the Buſi-
" neſs by which they are afterwards to ſubſiſt
" in the World, and effectually obviate an
" Objection againſt the Charity Schools, that
" they tend to take poor Children off from
" thoſe ſervile Offices which are neceſſary in
" all Communities, and for which the wiſe
" Governor of the World has by his Provi-
" dence deſigned them.

Circular Letter 1720.

" The beſt Means of employing the Poor,
" has always had a Share in the Thoughts of
" the wiſeſt Men in this Kingdom; and the
" preſent State of Affairs, with reſpect to our
" Trade, ſeems to require a Continuance of
" your Care and Application, to promote thoſe
" Employments among the Children educated
" in Charity Schools, which may be moſt for
" the Service of the Publick; ſo that beſide
" *Reading*, *Writing*, and *Arithmetick*, and in-
" ſtructing them in the Principles and Rules
" of our holy Religion, they ought alſo to be
" inured to ſome ſort of profitable *Labour* or
" *Buſineſs*.

" It has been obſerved by a worthy Corre-
" ſponding Member, that where, in the want
" of

" of other Labour, the Children in the Coun-
" try go a Mile or two to School, even that
" has contributed to make them robust and
" active; and that *Gardening*, *Plowing*, *Har-*
" *rowing*, or other servile Labour every other
" Day for their Parents, has been no Prejudice
" to their Progress in Learning.

" 'Tis not easy to prescribe such an Em- Circular Letter
" ploy as would suit all Parts of the Kingdom; 1722.
" and therefore it must be left to the Pru-
" dence of those who are intrusted with the
" Management of Charity Schools, to chuse
" such Employments for the Children, as they
" shall judge to be most practicable in their
" respective Places; and if any in your Neigh-
" bourhood have been so happy as to fall into
" a proper Method for employing poor Chil-
" dren, you are desired to signify it in as parti-
" cular a manner as you can; that when the
" Society are furnished with a greater Variety
" of such Methods, they may be communi-
" cated to the Publick for general Practice.

" And tho' the Manner of employing the 1725.
" Poor, may, at first, be attended with some
" Difficulty, by reason of the Variety of Ma-
" nufactures in the Kingdom, and the Mate-
" rials necessary for them, which all Places
" do not equally afford; yet wherever an At-
" tempt has been made (tho' by Means per-
" haps at first not appearing very probable) it
" has seldom failed of producing some good
" Effect: for notwithstanding the Produce of
" the Manufactures, wherein the Poor are em-
" ployed, should happen to be but small, yet if

" they

" they are kept from Idleneſs and Beggary, and
" inured to a ſober and induſtrious way of Liv-
" ing, the good Effects thereof, as well to them-
" ſelves as to the Publick, will fully compenſate
" all the Pains that ſhall be taken therein. "

Circular Letter 1729.

" THE general Uſefulneſs of *Husbandry* to
" this Nation, the real Want there has been of
" Perſons to be employed in it, and the Mor-
" tality that has lately happened in many Coun-
" ties, eſpecially among the lower and more
" laborious ſort of People, are, in the Opinion
" of the Society, all of them, very good Rea-
" ſons to engage their Members to uſe their
" utmoſt Endeavours that poor Children may
" be bound out *Apprentices* to that Buſineſs;
" which would ſilence one of the moſt popular
" Clamours that has been raiſed againſt Chari-
" ty Schools. This Concern therefore, which
" ſo nearly affects the common Intereſt of our
" Country, is particularly recommended by the
" Society to all their Members. "

FROM theſe *Extracts* it will appear, how careful this Society has always been to obviate the common Objections made againſt the Charity Schools, that they only breed up Children in Idleneſs and Pride; and it muſt not be omitted, that as early as the Year 1712. they particularly recommended, " That however
" theſe Children are diſpos'd of, it will be ve-
" ry neceſſary beforehand to teach them that
" great Leſſon of *true Humility*, which our
" Saviour has preſcribed to all that will be his
" Diſciples; leſt the Advantages they receive
" from a pious Education, ſhould incline them

" to

" to put too great a Value upon themſelves;
" and therefore that the Maſters be often put
" in mind of guarding the Children under their
" Care, as much as poſſible, againſt ſuch dan-
" gerous Conceits; and in order thereunto, to
" inſtruct them very carefully in the Duties of
" Servants, and Submiſſion to Superiors.

AND knowing that it is of the higheſt Im-
portance to the Welfare of the Charity-Schools,
to remove all Occaſion of Complaint againſt
them as Nurſeries of *Diſaffection* to the Go-
vernment; They acquainted their Members in
Town and Country, "That his Grace the Arch-
" biſhop of *Canterbury* having heard ſome
" Complaints againſt the Conduct of certain
" Teachers in theſe Schools, on this Head, did,
" in 1716, write a Letter to the Truſtees of the
" Schools in and about *London*, earneſtly ex-
" horting them *vigorouſly to endeavour upon*
" *all, whether Children or Teachers, who either*
" *appear, or ſuffer them to appear at any time*
" *in publick, to affront the Government, and bear*
" *a Part in thoſe Tumults and Riots, which are*
" *ſo great a Scandal, as well as Prejudice, to*
" *the good Order and Peace of the Realm. And*
" *likewiſe, if there be any Catechiſms or Inſti-*
" *tutions taught in any of theſe Schools, that*
" *meddle with political or party Principles, that*
" *they ought immediately to be thrown aſide, as*
" *pernicious to the original Deſign of theſe pious*
" *Nurſeries.*

SOME time after this, his Grace, in a parti-
cular manner, recommended it to the Truſtees
of the Charity-Schools in and about *London*;

"To require all the Masters and Mistresses "under their Direction, not only to take the "Oaths to the Government before their Ad- "mission, but at the Time of their Admission "to subscribe to some such solemn Promise, "or Declaration, in the following viz. That "they do heartily acknowledge his Majesty King "GEORGE to be the only lawful and right- "ful King of these Realms, and will to the "utmost of their Power educate the Children "committed to their Charge in a true Sense "of their Duty to him as such: That they will "not by any Word or Action do any thing "whereby to lessen their Esteem of, or their Obe- "dience to the present Government: That up- "on all publick Days, when their Children may "be likely to appear among any disorderly Per- "sons, they will do their best to keep them in, and "severely punish them, if they shall hear of their "running into any Tumults or publick Meetings, "contrary to the good Order of such Schools and "Scholars."

SEVERAL other Prelates have earnestly pres- sed the like Exhortations, in their Sermons at the Anniversary Meetings of the Charity- Schools, as well as on other Occasions; and the Society think it incumbent on them to use all their Interest to procure a general Confor- mity to his Grace's and their Lordships Sen- timents in this Matter, as of the last Impor- tance to the Welfare of the Charity Schools; and therefore intreat all their Correspondents to do their utmost to remove all Occasions of Complaint, as they value the Prosperity of these Schools.

An

# An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, April 1741.

This Mark † denotes Schools of which no Account hath been this Year sent to the Publisher, and which generally annual Meetings.

C. signifies Cloath'd. M. Maintained.
Cl. part Cloathed. W. Setting Work.

| CHARITY-SCHOOLS in the Parishes of | No. of Schools | Children | | Boys put out Apprentices | Girls put out Apprentices | No. of Children receiving Education in the Schools | No. of Children receiving Education in the Schools | Total |
|---|---|---|---|---|---|---|---|---|
| *St. Andrew Holborn, set up 1699. C. | 1 | 80 | | 2 | | | | 467 |
| *In the same Parish, 1700. C. | 1 | | 71 | | | | 267 | 338 |
| *In the same Parish, 1715 for Teaching Navigation to 40 Children gratis, out of any Charity Schools, within the Bills of Mortality, on *Mondays, Wednesdays*, and *Fridays*; from whence 149 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools. | 1 | | | | | | | * |
| *St. Anne Aldersgate 1709. C. | 2 | 30 | 20 | 78 | 38 | 32 | 71 | 315 |
| St. Anne Blackfryars, set up 1709. supported by Endowment. C. | 2 | 40 | 30 | 29 | | | | 99 |
| *St. Ann Westminster 1698. C. | 1 | 52 | | 265 | 81 | | | 398 |
| *In the same Parish 1698. C. | 1 | | 52 | | | 114 | 121 | 297 |
| * St. Bartholomew the Great, for Boys 1713. and for Girls 1727. Pt. C. | 2 | 26 | 16 | 40 | 4 | 35 | | 180 |
| * Billingsgate Ward 1714. C. | 1 | 40 | | 20 | | | | 129 |
| * St. Botolph Aldersgate, 1702. C. | 1 | 50 | | 20 | | | | 512 |
| * In the same Parish C. | 1 | | 50 | | | 16 | 155 | 221 |
| St. Botolph Aldgate *within* For Boys set up 1698. and for Girls 1710. C. | 2 | 50 | 40 | 150 | | 32 | | 272 |
| *In the same Parish in *East-Smithfield*, the Boys set up 1706. and the Girls 1710. C. | 2 | 40 | 30 | 172 | 10 | 152 | | 480 |
| St. Botolph Bishopsgate, 1702. C. | 2 | 30 | 30 | 76 | | 78 | | 214 |
| * St. Bride's Parish 1711. C. | 2 | 40 | 36 | 16 | 44 | 43 | | 249 |
| * Bridge and Candlewick Ward set up for Boys 1710. Girls 1717. formerly under the Name of St. *Michael* Crooked-Lane, and St. *Magnus* the Martyr. Cl. | 2 | 60 | 40 | 222 | 8 | 218 | | 630 |
| | 24 | 538 | 415 | 1778 | 661 | 337 | 1072 | 4801 |

| CHARITY SCHOOLS in the Parishes of | | | | Boys put out | Girls put out | | | |
|---|---|---|---|---|---|---|---|---|
| * Broadstreet Ward 1714 C. | 2 | 50 | 30 | 58 | 31 | 18 | 82 | 337 |
| Camberwell in *Surry* pr. C. | 2 | 40 | 35 | — | — | 3 | — | 78 |
| * Castle Baynard Ward C. Boys 1710. Girls 1712. | 2 | 30 | 20 | 61 | 135 | 24 | 82 | 352 |
| Chelsea, *Middlesex*, set up 1707. endow'd with 10 *l.* per Ann. for ever, by the late Mr. Chamberlayne, Pr. C. and Pr. M. | 1 | 35 | — | 72 | 12 | — | — | 119 |
| In the same Parish, Set up June 1709. for Soldiers Girls, supported by Ladies and Gentlewomen, seven of whom are Trustees. C. | 1 | — | 30 | — | — | 7 | 97 | 134 |
| * Christ-Church, *Spital-Fields*, set up 1708. C. | 2 | 30 | 30 | 58 | 78 | 4 | 73 | 275 |
| Christ Church in *Surry*, Boys 1711. Girls 1715. C. | 2 | 30 | 10 | 135 | 25 | 36 | 20 | 260 |
| * St. Clement Dane 1702 C. | 2 | 70 | 40 | 80 | 30 | — | 221 | 755 |
| * In the same Parish, an Horn-book School for Boys and Girls, 1714. pr. Cl. | 1 | 15 | 15 | — | — | — | — | 30 |
| * Cordwainers and Bread street Ward, C. Boys 1701. Girls 1714. | 2 | 50 | 30 | 80 | 267 | 39 | 160 | 697 |
| * Cornhill and Lime-street Ward. C. 1710. | 2 | 50 | 30 | 80 | 108 | 20 | 138 | 504 |
| * Cripplegate Ward without Including the School of St. Giles, Boys 1712. Girls 1713. *Cl.* | 2 | 50 | 25 | 103 | 138 | — | 101 | 437 |
| Deptford in *Kent* C. | 2 | 50 | 20 | 8 | — | — | — | 78 |
| Dowgate Ward, set up 1715. C. | 2 | 30 | 20 | 20 | — | 14 | — | 84 |
| *St. Dunstan in the West C. Boys 1708. Girls 1710. | 2 | 50 | 40 | 80 | 140 | 78 | 77 | 553 |
| St. Edmund the King. A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools: | | | | | | | | |
| St. Ethelburga, *Cl.* Set up 1719. first in the Parish of St. Martin's Church supported by the Subscriptions of a Society, and other Collections | 1 | 20 | — | 37 | 44 | — | — | 101 |
| | 28 | 600 | 375 | 1456 | 1067 | 243 | 1053 | 4794 |

| CHARITY-SCHOOLS in the Parishes of | Masters | Mistresses | Children put out Apprentices since setting up of the School | Children put out Apprentices since setting up of the School | Children put out Apprentices since setting up of the School | Children now in the Schools |
|---|---|---|---|---|---|---|
| Paringdon Ward within for up 1705. C. | 2 | 60 | 40 | Boys 41 Girls 12 | — | — | 84 | 614 |
| * St. George in the East, C. Boys 1716. Girls 1718. | 2 | 50 | 50 | Boys 70 Girls 70 | 232 | 10 | 289 | 735 |
| *St. George the Martyr 1708. C. | 2 | 35 | 35 | Boys 70 Girls 70 | 8 | 1 | 123 | 430 |
| St. George Southwark C. | 1 | 50 | — | 14 | 216 | — | — | 390 |
| Sir George Wheler's Chapel in Spital Fields. 1703. C. W. | 1 | — | 30 | — | — | 14 | 5 | 49 |
| *S. Giles Cripplegate within, in Redcross-street, 1698. C. | 1 | 100 | — | Boys 145 Girls 70 | 774 | — | — | 1025 |
| In the same Parish, supported by the Lady Eleanor Hall's Legacy of 80 l. 10 s. per Ann. 1709. C. | 1 | — | 50 | — | — | 32 | 31 | 113 |
| *St. Giles in the Fields, and *St. George Bloomsbury set up 1705. C. The Trustees of these Schools in 1728. finding themselves burthen'd with binding out Girls to Trades, agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services. | 4 | 101 | 101 | Boys 171 Girls 2 | — | 321 | 60 | 856 |
| Greenwich, Kent. 1700. C. W. the Children here spin, and make their own Cloaths both Linnen and Woollen. | 1 | — | 40 | — | — | 4 | 200 | 244 |
| * St. James Clerkenwel, C. 1700. | 2 | 60 | 40 | Boys 223 Girls 8 | — | 132 | 26 | 536 |
| *In the same Parish, 1730. for Children 5 Years old, to qualify them for the other Schools. | 1 | 20 | 10 | — | — | — | — | 30 |
| St. James Westminster, C. Supported by the Offertory. 1697 | 1 | 40 | — | 100 | — | — | — | 140 |
| In the same Parish in King-street, set up 1712. by the late Archbishop Tenison, supported out of the Revenue of the Chappel, C. | 1 | 36 | — | 120 | — | — | — | 156 |
| | 20 | 552 | 396 | 1818 | 1240 | 414 | 798 | 5218 |

| CHARITY SCHOOLS | | | | | Boys put out. | Girls put out. | | | |
|---|---|---|---|---|---|---|---|---|---|
| In the same Parish, set up 1705. E. M. W. to prepare them for Service, supported by Collections at Sermons, and casual Benefactions | 1 | 0 | 40 | | | | 60 | | 100 |
| * St. John at *Hackney*, C. Set up 1711. laid down *Lady-day* 1735. Revived *Michaelmas* following. | 2 | 30 | 20 | 78 | 36 | 4 | 15 | | 233 |
| St. John *Wapping*, set up for Boys 1701. Girls 1702. C. | 2 | 40 | 30 | 132 | 37 | 45 | | | 380 |
| * St. Katherine Creed, now Aldgate Ward *within*, 1713. C. | 1 | 30 | — | 50 | 159 | — | — | | 243 |
| St. Katherine *near the* Tower, 1708. *C.* | 2 | 35 | 15 | 120 | — | 8 | 15 | 20 | 213 |
| Kensington, *Mid.* 1707. To which HIS MAJESTY is graciously pleased to allow 80 *l. per Ann.* and the Children have a Dinner every Sunday from *Michaelmas* to *Lady-day* | 2 | 30 | 20 | 80 | 15 | 23 | 53 | | 221 |
| Knights-bridge Chapel, *C.* | 1 | 6 | 6 | — | — | — | — | | 12 |
| * Langbourn Ward, set up in the House of *Abraham Langford*, *Lombard-street*, 1702. and made the Ward School, 1735. *Cl.* | 1 | 50 | — | 67 | 86 | — | — | | 204 |
| Lambeth in *Surry*, Boys 1704. Girls 1706. C. *W.* One half of the Day the Boys are employ'd in Spinning Yarn, the Girls in Knitting and Sewing alternately all day. | 2 | 31 | 18 | — | 71 | — | 27 | | 147 |
| * St. Leonard Shoreditch, Boys erected 1705. Girls 1709 C. | 2 | 50 | 50 | 117 | 135 | 61 | 75 | | 533 |
| St. Luke, *Middlesex*, from the Parish of St. *Giles Cripplegate*, set up 1698. *Cl.* | 1 | 50 | — | 123 | — | — | — | | 178 |
| In the same Parish, *Cl.* Set up 1717. supported by a Legacy of Mr. *John Fuller*, deceased, and Five Pounds allow'd to put each Boy Apprentice | 1 | 20 | — | 18 | — | — | — | | 58 |
| * St. Margaret Westminster, cloath'd in Blue, the Boys set up 1688. the Girls 1714. *W.* | 2 | 52 | 34 | 134 | 79 | 7 | 94 | | 622 |
| In the same Parish, cloathed in Grey, *W.* and *M.* the Boys set up 1698. | 2 | 50 | 26 | 98 | — | — | 218 | | 675 |
| | 22 | 474 | 359 | 1541 | 721 | 207 | 602 | | 3804 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| St. Martin in the Fields, 1699. C. In these Schools all Girls are Cloathed one third Part of the Boys are daily employed in useful Labour, by the whole School 20 Hrs a Day in a Week by Rotation. | 3 | 100 | 51 | 530 | | | 198 | 886 |
| *St. Mary at Islington, 1710. C. | 2 | 20 | 38 | | | | | 174 |
| *St. Mary Magdalen Bermondsey, Boys 1711. Girls 1712. C. | 2 | 50 | 30 | | | | | 453 |
| St. Mary Overee, alias St. Saviour Southwark, C. | 2 | 60 | 50 | | | | | 316 |
| St. Mary Somerset, C. | 1 | 20 | | 20 | | | | 40 |
| St. Mary le Strand, 1704. In the same Parish. The Boys Cloathed, or have Cloaths under the Care of a Minister and 2 Parishioners, since 1711. C. M. and at the Charge of 42 Women and Children on the Parish more the Articles Cloathing | 1 | 25 | | 18 | | | | 43 |
| St. Mary Whitechapel, 1698. C. | 3 | 60 | 40 | 280 | 100 | 187 | 843 | |
| Mile End, Old Town, for Boys 1724. C. | 1 | 30 | | 9 | | | | 39 |
| Newington Butts, Surry, 1710. C. | 1 | 30 | | 42 | | | | 72 |
| Norton Folgate. This School has been very useful as a Nursery to the Neighbouring Charity Schools | 1 | 60 | | | | | | 60 |
| St. Olave Old-Jewry, and St. Martin Ironmonger Lane, for Boys 1717. C. | 1 | 30 | | 80 | | | | 135 |
| St. Olave Southwark, C. | 1 | | 60 | | | 45 | | 105 |
| *St. Paul Covent Garden, Boys 1706. Girls 1712. C. | 2 | 30 | 60 | | | 6 | 45 | 224 |
| St. Paul Shadwell, Boys 1699. Girls 1712. C. | 2 | 40 | 30 | | 181 | 64 | 181 | 604 |
| Peyton Chappel in Stepney, C. 1711. | 2 | 30 | 20 | 34 | | 18 | 2 | 104 |
| *Queen Hithe Ward, for Boys 1717. C. | 2 | 24 | 20 | 5 | 55 | 3 | 39 | 146 |
| Ratcliff Hamlet Stepney, Boys 1710. Girls 1712. | 2 | 35 | 25 | 100 | | | 10 | 170 |
| | 29 | 667 | 354 | 1490 | 753 | 266 | 969 | 4499 |

| CHARITY-SCHOOLS In the Parishes of | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| * St. Sepulchre within 1700. C. | 1 | 51 | — | 71 | 3 | — | — | 567 |
| * In the same Parish without, Set up 1702. C. | 1 | — | 51 | — | — | — | 451 | 502 |
| * In the same Parish without, Girls Set up 1711. C. | 1 | — | 25 | — | — | 80 | 36 | 141 |
| * In the same Parish without, Boys Set up 1706. Cl. | 1 | 31 | — | 118 | — | 5 | — | 178 |
| * St. Stephen Walbrook, 1710. Cl. | 1 | 30 | — | 53 | — | — | — | 83 |
| * St. Thomas Southwark, 1704 Cl. | 1 | 30 | — | 71 | 31 | — | — | 179 |
| * Tower-Ward Girls 1707. Boys 1709. C. | 2 | 60 | 60 | 890 | 8 | 348 | — | 1068 |
| * Vintry-Ward 1710 C. | 1 | 30 | — | 208 | — | — | — | 365 |
| | 9 | 254 | 136 | 866 | 517 | 88 | 1035 | 2896 |
| Brought from Page 19 | 24 | 538 | 415 | 1778 | 661 | 337 | 1072 | 4801 |
| — from Page 20 | 28 | 600 | 375 | 1456 | 1067 | 243 | 1053 | 4794 |
| — from Page 21 | 20 | 552 | 396 | 1818 | 1240 | 414 | 798 | 5218 |
| — from Page 22 | 33 | 474 | 258 | 1541 | 721 | 207 | 602 | 3804 |
| — from Page 23 | 28 | 667 | 354 | 1490 | 753 | 266 | 569 | 4499 |
| TOTAL — | 132 | 3085 | 1935 | 8949 | 4959 | 1555 | 5329 | 26012 |

Boys at School — 3085 } 5020 Total of Children at School.
Girls — 1935 }

Boys put out to Appren. 8949 } To Services, &c. 4959 } 20992 { Total of Children put to Apprentiships and Services, or taken out by Friends; of which 520 are gone to Sea, out of 24 Schools.
Girls put out to Appren. 1555 } To Services, &c. 5529 }

Note, *The* TRUSTEES *of some Schools have thought fit to lessen the Number of Children, that the rest might be entirely supported; which is the reason the Number now taught, is short of what it was formerly.*

# The Number of *Charity-Schools* in each County of *England* and *Wales*; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:

| | Sch. | Boys. | Girls. |
|---|---|---|---|
| *Anglesey* | 3 | 40 | |
| *Bedfordshire* | 24 | 345 | 57 |
| *Berkshire* | 59 | 807 | 140 |
| *Brecknockshire* | 6 | 82 | 47 |
| *Buckinghamshire* | 47 | 680 | 46 |
| *Cambridgeshire* | 36 | 673 | 104 |
| *Cardiganshire* | 1 | 10 | |
| *Carmarthenshire* | 11 | 121 | 4 |
| *Carnarvonshire* | 3 | 35 | |
| *Cheshire* | 17 | 124 | 66 |
| *Cornwal* | 13 | 72 | 34 |
| *Cumberland* | 6 | 160 | 30 |
| *Denbighshire* | 5 | 100 | 3 |
| *Derbyshire* | 18 | 274 | 51 |
| *Devonshire* | 41 | 679 | 235 |
| *Dorsetshire* | 13 | 117 | 29 |
| *Durham* | 12 | 276 | 20 |
| *Essex* | 37 | 498 | 178 |
| *Flintshire* | 1 | 60 | |
| *Glamorganshire* | 6 | 50 | |
| *Gloucestershire* | 60 | 940 | 100 |
| *Hampshire* | 39 | 541 | 112 |
| *Herefordshire* | 20 | 468 | 79 |
| *Hertfordshire* | 38 | 652 | 126 |
| *Huntingdonshire* | 25 | 282 | 20 |
| *Kent* | 62 | 968 | 315 |
| *Lancashire* | 21 | 311 | 31 |
| *Leicestershire* | 36 | 451 | 30 |
| | 689 | 9825 | 1877 |

| | Sch. | Boys. | Girls. |
|---|---|---|---|
| *Lincolnshire* | 91 | 1264 | 90 |
| *Merionethshire* | | 40 | 25 |
| *Middlesex* | 29 | 410 | 222 |
| *Monmouthshire* | 7 | 104 | 10 |
| *Montgomeryshire* | 6 | 76 | 16 |
| *Norfolk* | 34 | 870 | 253 |
| *Northamptonshire* | 47 | 508 | 143 |
| *Northumberland* | 18 | 430 | 40 |
| *Nottinghamshire* | 18 | 252 | 28 |
| *Oxfordshire* | 23 | 366 | 106 |
| *Pembrokeshire* | 25 | 184 | 41 |
| *Radnorshire* | 3 | 60 | |
| *Rutlandshire* | 6 | 32 | 12 |
| *Shropshire* | 22 | 373 | 37 |
| *Somersetshire* | 33 | 582 | 90 |
| *Staffordshire* | 14 | 230 | 88 |
| *Suffolk* | 46 | 600 | 140 |
| *Surry* | 29 | 546 | 144 |
| *Sussex* | 23 | 512 | 60 |
| *Warwickshire* | 36 | 385 | 165 |
| *Westmoreland* | 1 | 16 | 10 |
| *Wiltshire* | 37 | 736 | 57 |
| *Worcestershire* | 38 | 642 | 100 |
| *Yorkshire* | 54 | 893 | 191 |
| | 640 | 9681 | 2038 |
| Brought forward | 689 | 9825 | 1877 |
| | 1329 | 19506 | 3915 |

## An ACCOUNT of WELCH SCHOOLS taught in the British Language, from *September* 1738, to *September* 1740.

| | Schools. | N° of Scholars. |
|---|---|---|
| *Brecknockshire* — | 14 | 671 |
| *Cardiganshire* — | 22 | 1615 |
| *Carmarthenshire* — | 39 | 2382 |
| *Denbighshire* — | 1 | 58 |
| *Glamorganshire* — | 38 | 2134 |
| *Merionethshire* — | 1 | 98 |
| | 115 | 6958 |

| | Schools. | Scholars. |
|---|---|---|
| *Monmouthshire* — | 14 | 741 |
| *Montgomeryshire* — | 3 | 104 |
| *Pembrokeshire* — | 12 | 482 |
| *Radnorshire* — | 7 | 462 |
| | 35 | 1789 |
| Brought over | 115 | 6958 |
| | 150 | 8747 |

*N. B.* In many of the *Welch* Schools, the Adult People, Men and Women, make about two Thirds of the Scholars; and most of the Masters instruct, for three or four Hours in the Evening, after School-time, about twice or thrice as many as they had in the Schools by Day, who could not attend at other times.

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## *A Summary View of the* CHARITY-SCHOOLS *in* Great-Britain *and* Ireland.

| | Sch. | Boys. | Girls. |
|---|---|---|---|
| A In LONDON, — | 132 | 3085 | 1935 |
| In other Parts of *South Britain*, — | 1329 | 19508 | 3915 |
| *Welch* Schools not included in the List, *pag.* 25. — | 150 | 8747 | |
| In *North Britain*, by the Account published 1737. | 105 | 2887 | 2082 |
| In *IRELAND*, for teaching to Read and Write only. | 168 | 2400 | 600 |
| In Ditto, erected pursuant to his Majesty's *Charter*, and encourag'd by his Royal Bounty of 1000 *l.* per *Annum*, for instructing, employing, and wholly maintaining the Children — | 16 | 185 | 185 |
| Total of *Schools* — | 1904 | 36810 | 7717 |
| | | 7717 | |
| *Boys* and *Girls* now taught in those *Schools* — | | 44527 | |

*Note*, Where the Number of Scholars have been signified to the Publisher of this Account, without distinguishing the *Sexes*, they are put in the *Column* of *Boys*.

The

*The following* PROPOSAL *having been made to the* SOCIETY, *it is here presented to the Publick, and recommended to the Consideration of all* Trustees *for* Charity Schools.

A Proposal for adding *Work* to the *Learning* usually given to the Charity Children.

THE Instructing of Youth, and Providing for the Poor and Impotent, are such obvious Duties, that they meet with universal Approbation; but the most proper Means to attain that good End, is often disputed.

THE Erecting of Charity Schools has most certainly laid a good Foundation for the first; and the late excellent Law relating to *Work-Houses*, has put it in the Power of every Parish in a much better Manner to provide for the latter.

AS to the Charity Schools, it must needs be acknowledg'd, that those excellent Persons who first form'd, and they who have since conducted that good Work, ought ever to be mentioned with Honour. And now, that such Schools are establish'd in most Parts of the Kingdom, it is much to be wish'd that some Means could be contrived to render them still more useful, and effectually to answer the good Purposes of their Institution.

IT is conceived, that if the Children educated in Charity Schools, were employ'd in some such Business as they are capable of, it would be no Hindrance to their Learning, and might

have a very good Effect, by inuring them early to Industry; but what that Employment should be, and the Manner of conducting it, muſt be left to the Managers of the ſeveral Schools, who are the beſt Judges of what is moſt proper and convenient to be done.

Suppoſe *England* and *Wales* to contain *Ten thouſand* Parishes, and that but *Ten* Perſons in every Parish, one with another, were by ſome Method employ'd, who were perfectly idle before, then the whole number of Perſons ſo ſet to work would be *One Hundred thouſand*, who, if they work but 300 Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to 62,500 Pounds.

Coarſe Wool, Flax or Hemp, to be ſpun in the Charity Schools.

The Spinning of coarſe Wool, Flax, or Hemp, is a Thing eaſily learnt, and the Waſte which will be always made by Beginners won't amount to much. And if it were poſſible ſo to contrive it, that the Parents of the Children might reap ſome Advantage from what is ſo earned, it would be a great Inducement for them to keep the Children to their Buſineſs; and if the Undertaking ſucceeded, it is to be hoped, that many good People would ſend in coarſe Materials to be work'd up for the Benefit of the School.

It is impoſſible to give minute and particular Directions for conducting this Undertaking, and therefore that muſt be left to the Managers, who will beſt judge what is neceſſary to be done; but till the School is very well got into ſome Method, the beſt way will moſt certainly

tainly be to keep the Business in a small compass.

THO' the Spinning of Wool, and Flax, or Hemp, is proposed, as most advantageous, yet where this is found impracticable, the Children should be imploy'd in some other Way, and always have what they earn for their Encouragement: that would make them diligent, and induce all good Christians to assist in an Undertaking, which so much conduces to the Glory of GOD, and the Good of Mankind.

---

*The Trustees for the Charity-Schools in St. Andrew's Holborn, being sensible of the Use it may be to the Publick, to dispose of the Children under their Care, with regard to their Genius, for Tilling Ground, and other parts of Husbandry; that they have given the following Notice*

*To all* FARMERS, GARDENERS, *and other Occupiers of Land in* ENGLAND.

Proposal for employing

IT having been represented to the Trustees of the Charity-Schools in the Parish of St. *Andrew's Holborn*, in the City of *London*; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Husbandry: And the said Trustees being heartily disposed to do all in their Power, to render their Charity Children useful to the Publick, and answer all other the good Purposes and Intentions of the Encouragers of these pious and beneficial Institutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Husbandry, and Girls for Five Years, to do Houshold-Work, to any Farmer, Gardener, or Occupier of Lands,

Boys in *Husbandry*, Girls in *Housewifery*.

Lands, or other Persons of Character and Substance, that shall please to apply to their School House, in *Hatton-Garden*, for that Purpose, and that the Sum of £. with every Boy, and £. with every Girl so put out Apprentice, will be paid by their respective Treasurers.

N. B. *The Boys are taught the first five Rules of Vulgar Arithmetick, Writing, and to read English; and the Girls to read and write* English, *and to do Plain Work.*

There having sometimes happened much Difficulty in obtaining a LEGACY given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, viz.

ITEM, I A.B. *do give and bequeath unto* G.H. *of* the Sum of Pounds, *to the Intent, and on Trust, that he do pay the same to the Treasurers for the Time being of the* Charity-School, *for Teaching* [poor Children, *or* poor Boys, *or* poor Girls,] *to Read, &c. in the Parish of* in the City *or* in the County of *for the Use of the said School.*

N°.

# N°. III.

## For the USE of the POOR.

*BIBLES may be bought at the following Prices*, viz.

| | In Quires. | |
|---|---|---|
| | l. | d. |
| MInion Character single in 12mo. | | 9 |
| The same,—with Com. Prayer and Psalms | 3 | 9 |
| Nonpareil Character, single in 12mo | 2 | |
| The same,—with Common Prayer and Psalms | 2 | 8 |

*Testaments and Psalters at the following Prices*, viz.

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| PICA Character 8vo. | 1 | 8 |
| Long Primer 8vo. | 1 | |
| Brevers 12mo. | | 8 |
| Nonpareil 24to. | | 8 |
| Psalters 12mo. | | 4 |

*Common Prayers with Psalms.*

| | | |
|---|---|---|
| PICA 8vo. | 2 | 4 |
| Brevere 12mo. | 1 | 4 |
| Minion 12mo. | 1 | |
| Minion 24to. | | 7 |
| Nonpareil 24to. | | 7 |
| New Version of the Psalms by *Brady* and *Tate*, 12°. | | 8 |

*The Price of other Religious Books in Quires.*

*The Books thus mark'd † are at present out of Print.*

| | | |
|---|---|---|
| BP. *Gastrel's* Christian Institutes | 1 | 6 |
| *Osterwald's* Preliminary Discourse to the Arguments, &c. | | 6 |
| Arguments on the Books and Chapters of the Old and New Testament, &c. 3 Vol. | | 9 |

Pro-

| | In Quires. s. | d. |
|---|---|---|
| Professor *Franck's Christus Sacra Scriptura Nucleus*: or, Christ the Sum and Substance of all the Holy Scriptures | 2 | 6 |
| Archbishop *Wake's* Commentary on the Church Catechism | 1 | 1 |
| *Lewis's* Exposition of the Church Catechism | — | 3 |
| *Osterwald's* Grounds and Principles of the Christian Religion, or Catechism, &c. | 1 | 6 |
| † Dr. *Bray's* Baptismal Covenant | 1 | |
| Dr. *Maplesoft's* Principles and Duties of the Christian Religion consider'd and explain'd | 3 | |
| —— Collection of Forms of Prayer | — | 8 |
| —— Wisdom from Above, or Considerations and Reflections, tending to Explain, Establish, and Promote the Christian Life | 1 | 4 |
| Dr. *Worthington* on Self-Resignation | 1 | 2 |
| Mr. *Peers's* Companion for the Aged | — | 6 |
| Dr. *Afton's* Discourse concerning a Death-bed Repentance | — | 4 |
| Dr. *Woodward's* Account of the Rise and Progress of the Religious Societies | — | 8 |
| Great Importance of a Religious Life considered | — | 7 |
| Bp. *Kidder's* Young Man's Duty | — | 8 |
| *Barkin's* Help and Guide to Christian Families | — | 7 |
| *Nelson's* Practice of True Devotion, in relation to the End, as well as the Means of Religion | 1 | 8 |
| New Manual of Devotions | 2 | |
| The Whole Duty of Man large 12mo. | 1 | 11 |
| The same in small 12mo. | 1 | 1 |
| The Lively Oracles, or the Christian's Birthright and Duty in the Custody and Use of the Holy Scriptures; by the Author of the *Whole Duty of Man* | 1 | 6 |
| The Life of God in the Soul of Man | 1 | |
| The Exemplary Life of *James Bonwell*, Esq; | 2 | |
| The Mother's Legacy to her Unborn Child | — | 4 |
| A Charitable Visit to the Prisons | — | 6 |
| Propagation of the Gospel in the East, 3 Parts | 3 | |
| *Moore's* Essay on Christian Education | — | 7 |

Dr.

| | In Quires. s. | d. |
|---|---|---|
| Dr. *Talbot*'s Christian Schoolmaster | 1 | |
| † *Turner*'s Spelling-Book | — | 6 |
| Mr. *Disney*'s Essay upon the Execution of the Laws against Immorality and Prophaneness | 1 | 6 |
| —— Second Essay upon the Execution of the Laws against Immorality and Prophaneness | 2 | |
| † A Caution against ill Company, The Dignity and Duty of a Christian, and The great Duty of Submission to the Will of God; by Mr. *Ellesby* | — | 7 |
| The *English* Instructor: Or, The Art of Spelling improved; by Mr. *Dixon* | — | 6 |
| Bp. *Gibson*'s Sacrament of the Lord's Supper Explain'd: Or, the Things to be *known* and *done* to make a worthy Communicant | — | 7 |
| —— His Lordship's First, Second, and Third Pastoral Letters, to the People of his Diocese | 2 | |
| A Collection of Sermons preached at the Anniversary Meetings of the Charity Children, in and about *London* and *Westminster*, from 1704, to 1728 inclusive | | |
| The Bp. of *Sodor* and *Man*'s short and plain Instruction for the better Understanding of the Lord's Supper | 1 | 1 |
| —— The *Knowledge* and *Practice* of Christianity made easy to the meaneſt Capacities; or an Essay towards *an Instruction for the Indians*; explaining the most essential Doctrines of Christianity. Which may be of use to such Christians, as have not well consider'd the Meaning of the Religion they profess, *&c.* In several short and plain Dialogues | 1 | 7 |
| The Pious Country Parishioner, being Directions how a Christian may manage every Day thro' the whole Course of his Life with Safety and Success. | 1 | 2 |
| Dr. *Stebbing*'s Brief Account of Prayer and the Sacrament of the Lord's Supper | 1 | 1 |

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| Plain Directions for Reading the Holy Scripture | 3 | 1 | |

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| Directions for the devout and proper Use of the Common Prayer, *&c.* | 2 | — 12 | 6 |
| Cautions and Directions for the Performance of the Publick Worship of God | 1 | — 6 | 6 |
| Bp. *Beveridge*'s Sermon on the Common-Prayer | 3 | 1 | |
| Earnest Exhortation to Housekeepers to set up the Worship of God in their Families | 1 | — 6 | 6 |
| Necessary Duty of Family Prayer | 1 | — 6 | 6 |
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| —— Serious Advice to Persons lately recovered from Sickness | 2 | — 12 | 6 |
| —— Excellent Use of Psalmody, with a Course of Singing Psalms | 1 | — 6 | 6 |
| Morning and Evening Prayers for Families, *&c.* | 3 | 1 | |
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| An Exercise explaining the Nature of Confirmation | 2 | — | 12 | 6 |
| Pastoral Advice to a Young Person before Confirmation | 3 | 1 | | |
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| Lessons for Children, Historical and Practical | 4 | 1 | 8 | |
| *Wall*'s Conference about Infant-Baptism | 4 | 1 | 8 | |
| An Account of the Chief Truths of the Christian Religion, explained to the meaneſt Capacity, by way of Question and Answer | 2 | — | 12 | 6 |
| The Excellent Daughter, a Sermon | 3 | 1 | | |

## *The* Holy Communion.

| | | | | |
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| ARchbiſhop *Tillotſon*'s Perſwaſive to frequent Communion | 3 | 1 | | |
| The Reaſonable Communicant: Or, an Explanation of the Doctrine of the Sacrament of the Lord's Supper in all its Parts, from the Communion Service | 3 | 1 | | |
| The Sacrament of the Lord's Supper explain'd to the meaneſt Capacity, in a Dialogue | 3 | 1 | | |

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| *Austen*'s Exhortation to the Holy Communion | 2 | — 16 | 6 |
| Answer to Excuses for not coming to the Holy Communion | 3 | 1 | |
| Prayers before, at, and after Receiving the Sacrament | 6 | 2 | 5 |
| A Companion to the Altar | 4 | 1 | 5 |

## Christian Doctrine and Practice.

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|---|---|---|---|
| Pastoral Letter from a Minister to his Parishioners | 1 | — 6 | 6 |
| Pastoral Advices in order to Eternal Life | 3 | — 16 | |
| Christian Monitor | 3 | 1 | |
| The Christian's Way to Heaven | 1 | — 6 | 6 |
| Conditions of obtaining Salvation by *Jesus Christ* | 2 | — 12 | 6 |
| Bp. *Kidder* concerning Sins of Infirmity | 3 | 1 | |
| Dr. *Lucas*'s Influence of Converſation | 2 | — 12 | 6 |
| A Regular Method of Governing a Family | 3 | — 16 | |
| The Way of living in a Method and by Rule; or a regular Way of employing our Time | 2 | — 12 | 6 |
| Several Hundred Texts of Scripture, proving our Lord *Jesus Chriſt* is the moſt High God | 6 | | |
| Sermon before the Society for Propagation of the Goſpel | 6 | | |
| Sermon before the Societies for Reformation of Manners | 6 | | |
| Archbiſhop of *Tuam*'s Catholick Chriſtianity; or, an Eſſay towards leſſening the Number of Controverſies among Chriſtians | 6 | | |
| —— his Eſſay towards making the Knowledge of Religion eaſy to the meaneſt Capacity | 2 | — 12 | 6 |
| An Impartial Examination and full Confutation of the Argument brought by Mr. *Woolſton*'s pretended *Rabbi*, againſt the Truth of our Saviour's Reſurrection | 2 | — 14 | |

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| The Miracles of Jesus Vindicated. In Four Parts — — — — | 12 | | | |
| Serious Considerations calmly proposed, 1. To the Promoters of Infidelity. 2. To their Favourers and Followers. — | 2 | — | 14 | |
| Letters of Religion between *Theophilus* and *Eugenio*. In Three Parts. — — | 18 | | | |
| Dr. *Tillotson*'s Letter to Mr. *Hunt* of *Canterbury*, who died of a Cancer, 1687. — | 1 | — | 6 | 6 |
| † The Great Work of our Redemption by Christ, and the several Branches of it, as represented at one View, and in the Words of Scripture, under the Sixth Head of the Bishop of *London*'s Second Pastoral Letter | 6 | | | |
| Serious Exhortations, To the Observance of the Lord's Day, Frequent Communion, Decent Behaviour at Church, Reverent Use of God's holy Name, and Family Prayer— | 6 | 2 | 3 | |

## *Concerning* Particular Duties.

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| Bishop *Beveridge* on the Nature and Necessity of Restitution — — | 3 | 1 | | |
| Husbandman's Manual — — — — | 3 | 1 | | |
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| The Soldier's Monitor — — — — | 4 | 1 | 8 | |
| Address to Officers and Seamen in the Navy— | 1 | — | 6 | 6 |
| The Seaman's Monitor — — — — | 4 | 1 | 8 | |
| Kind Caution to Watermen — — — | 1 | — | 6 | 6 |
| Advice to Grand Juries, Constables, and Church-Wardens — — | 3 | 1 | | |
| Oath of a Constable, and Obligation he is under | 1 | — | 4 | |
| Admonitions and Cautions to discharged Debtors, by Mr. *Drew* — — | 2 | — | 12 | 6 |

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| † Bp. *Bull*'s Companion to Candidates for Holy Orders | 6 | 2 | 3 | |
| A Brief Scheme of Parochial Government | 3 | 1 | | |
| † The Conduct of the Stage conſider'd | 6 | | | |
| The Duty of paying Cuſtom, and the Sinfulneſs of Importing Goods clandeſtinely; and of Buying Goods ſo Imported | 3 | 1 | | |
| The Duty of Reproof | 3 | 1 | | † |
| Duty and Pleaſure of Praiſe and Thankſgiving, by the Revd. Mr. *Stogdel* | 2 | — | 12 | 6 |

## Common Vices.

| | | | | |
|---|---|---|---|---|
| Biſhop of St. *Aſaph* againſt Swearing | 3 | 1 | | |
| Biſhop *Gibſon*'s Admonition againſt Profane and Common Swearing | 2 | — | 12 | 6 |
| —— Earneſt Diſſwaſive from Intemperance in Meats and Drinks | 2 | — | 12 | 6 |
| —— Evil and Danger of Lukewarmneſs in Religion | 2 | — | 12 | 6 |
| Kind Caution to Profane Swearers | 1 | — | 6 | 6 |
| Dr. *Wells* againſt Swearing | 1 | — | 6 | 6 |
| Dr. *Woodward* againſt profane Language, &c. | 1 | — | 6 | 6 |
| —— Baſeneſs and Perniciouſneſs of the Sin of Slandering and Backbiting | 2 | — | 12 | 6 |
| —— Againſt Gaming | 1 | — | 6 | 6 |
| —— Againſt Drunkenneſs | 1 | — | 6 | 6 |
| —— Rebuke to the Sin of Uncleanneſs | 1 | — | 6 | 6 |
| Exerciſe againſt Lying | 1 | — | 6 | 6 |
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| A Diſſwaſive from Perjury, and Subornation of Perjury | 3 | 1 | | |

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| | s. d. | l. s. d. |
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| A Sermon on Self-Murder | 2 | 12 6 |

## Charity-Schools, Work-Houſes, *and* Hoſpitals.

| | | |
|---|---|---|
| Methods uſed for erecting Charity Schools | 2 | 12 6 |
| Sermons and Accounts of Schools in 1710. | 12 | |
| Exhortation to Parents, in Relation to their Children, educated in the Charity Schools | 3 | 12 6 |
| Bp. of *London*'s Directions to the Maſters and Miſtreſſes of the Charity Schools | 1 | 6 |
| Prayers for the Uſe of Charity Schools | 1 | 6 6 |
| Prayers for Apprentices going out of Charity Schools | 1 | 6 6 |
| Account of Workhouſes for Employing and Maintaining the Poor | 14 | |
| The Advantage of *Employing the Poor in Uſeful Labour*, and Miſchief of Idleneſs, or ill-judg'd Buſineſs, by Mr. *Johnſon* of *Beverley* | 3 | |
| A Prayer proper to be uſed in Work-houſes | ¼ | 2 |
| Rules and Orders for the better Government of Charity Schools | 1 | 6 |
| Dr. *Alured Clarke*'s Sermon at *Wincheſter* before the Governors of the County Hoſpital for Sick and Lame, *&c. Octob.* 18. 1736. with a Collection of Papers relating to the Erecting and Governing of the ſaid Hoſpital | 6 | |

## *Againſt* Popery.

| | | |
|---|---|---|
| A Bp. *Tillotſon* concerning the Hazard of being ſaved in the Church of *Rome* | 3 | 1 |
| —— Diſcourſe againſt Tranſubſtantiation | 3 | 1 |
| St. *Paul*'s Deſcription of his own Religion | 4 | 1 8 |

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| Short Refutation of Popery | 3 | 1 | | |
| Dialogue between a *Protestant Minister* and a *Popish Priest* | 4 | 1 | 8 | |
| Questions and Answers concerning the Two Religions; that of the Church of *England*, and that of *Rome* | 2 | — | 12 | 6 |
| A short Account of the Lives and Sufferings of several Godly Persons, who died in *England* for the sake of the Gospel, under the Reigns of K. *Henry* VIII. and Q. *Mary* | 6 | | | |
| A Seasonable Caveat against Popery: or, an Essay on the Merchandise of Slaves and Souls of Men | 6 | | | |
| Abp. of *Tuam*'s Charitable Address to all that are of the Communion of the Church of *Rome* | 12 | | | |
| A View of the Articles of the *Protestant* and *Popish* Faith, printed on one Side of a Sheet of Royal Paper | 2 | — | 12 | |
| The same in 8vo. | 1 | — | 6 | 6 |
| The Plausible Arguments of a *Romish Priest* from Scripture and Antiquity, Answer'd by an *English Protestant*. In Two Parts | 6 | | | |

# N°. IV.

## Some ACCOUNT of the *Protestant Missions to* EAST-INDIA.

### 1740.

IN *August* 1740, the Society receiv'd several Letters from their Missionaries and Correspondents in *East-India*, by the Duke of *Devon* and *Shaftsbury*.

THE Reverend Mr. *Sthultz*, at Fort St. *George*, Missionary at *Madras*, by a Letter dated 4 *September* 1739, signifies; "That he had received the Society's several Letters, with the Packets, Goods and Silver, for himself and the other Missionaries at *Tranquebar* and *Cudalore*, which were forwarded to them: He thanks the Society for his share of them: and further adds, that he has since heard, that every thing is come safe to their Hands." "That the *British* Mission there goes on well, and that he has lately had the good Fortune to meet with a Man, Mr. *John Henry Hutter*, recommended to him by the Governor of *Tranquebar*, who will, he hopes, be very assisting to him, in his Care of the Children, and other Parts of his Charge, as well as in copying and translating Letters." "That having

having finished the Translation of *Arndt's True Christianity*, in the *Malabarick* Language, he has begun to translate the same Book into the *Warago*, or *Genteo* Language." "That he has found out, that what is wrongly called there, by the *Europeans*, the *Moors* Language, is the true old *East-Indian* Tongue, or *Indostan* Language, from whence the other Languages in that Country have their Origin and Construction; the which is now used among all the People that are still Heathen: tho' since the Country has been conquered by the great *Tamerlane*, the Mahometans have introduced the *Persian* Characters; nay, he thinks it probable that this is the old *Persian* Tongue, formerly spoken as well in *Persia* as in this Country, now called the Dominion of the great *Mogul*."

In another Letter from Mr. *Schultze*, 4 *January*, he sends a Journal of the Mission, in *English*, for the Year 1739, with an Account of his Receipts and Disbursements for the Mission.

In this Journal he remarks, "That tho' the *Protestant* Converts, to Christianity, are for the most part Inhabitants of the District round *Fort St. George*, that belongs to the *East-India Company*; yet for the three Years last past, there have been several dispersed thro' the *Moguls* Country." "That the Papists there, shew the utmost Enmity to the *Protestant* Mission and its Converts, and do all they can to prejudice both." "That they take Advantage, and make Boast of the *Protestants* not having, as they have, a Place large enough for their publick Divine Worship; whereas the *Protestant* Congregation is confin'd to a Room in the Mission House, so that when numbers come to hear the Word of God, they must many of them stand in the Street, exposed to the Heat of the Sun, and violent Rains." He therefore hopes and wishes, "That he may be enabled by Benefactions from *Europe* to build a Church." He puts up throughout his Letters and his Journal his Prayers to Almighty

God

God for the Conversion of the Heathen, and for a Blessing on the Society and their Designs.

The Rev. Mr. *John Ernest Gueister*, Missionary at *Cudulore* near *Fort St. David*, by a Letter dated 5 *January*, 1739-40, signifies; "That he had receiv'd from Mr. *Schultze*, all the Things mention'd with in the Society's Invoice." "That being now pretty well acquainted with the Language of the *Malabarians*, he had begun to correspond with the Natives within the Limits of *Fort St. David*, and thinks himself very happy in being able to converse with them without an Interpreter." "That he has therewith sent an Account of Receipts and Disbursements for the Year 1739." "That the Expence of the Building of the Mission-House, has proved a great deal more than he expected; but in every thing he has endeavoured to conform himself to the Orders of the Society, by making all strong, plain and commodious." He concludes with hearty Wishes, that God may further bless the Society with Success in its Designs, and enable himself to do what is acceptable in the Work he is sent upon.

In another Letter, dated 17th *January*, 1739-40, Mr. *Gueister* sends a Journal of the Mission for the Year 1739. and therein expresses his Hopes of seeing by the next Ships a fellow Labourer to assist him in the Business, which now lies heavy upon him; he also with Gratitude acknowledges the many Favours he has received from the Honourable the Governor, and other Gentlemen in that Place, which is a great Encouragement and Comfort to him.

Messrs. *Dal*, *Bosse*, *Obuch*, *Wieldbrock*, and *Koblhoff*, the *Danish* Missionaries at *Tranquebar*, by a Letter of the 8th of *January*, 1739-40. signify; "That they received the Society's Letters and Invoice of Things sent to them by the *Normanton*, safe." "That they had in another Packet wrote to the Archbishop of *Canterbury*, and sent a Catechism in the *Cingalean*

Tongue, and five Copies of a *Malabarick* Grammar, printed there last Year, of which they desire his Grace to accept one Copy, making the other four Presents to the Society and Mr. *Zeigenbagen*." " That Mr. *Walther* is now returning to *Europe*, in the Princess *Louisa*, a *Danish* Ship, which sailed the 17th *October*, 1739." " That they and their fellow Labourers all enjoy good Health, and promise to give what Assistance they can to the *English* Missions at *Madras* and *Cudalore*, where they very much want to be provided with more Labourers." They conclude with referring to their other Advices for an Account of their Transactions last Year, which having been sent by some Ship, not yet arrived, are not yet come to Hand, so that the Society cannot inform the Publick, as usual, of the particular State of this Mission in the Territories of *Tranquebar* and *Tanjour*.

To all these Letters particular Answers have been made, in the Name of the Society, by the *Scarborough*, Capt. *Westcott*, and the *Kent*, Capt. *Robson*; by the last of whom every thing has been sent to the *British* and *Danish* Missionaries, which they had either desir'd or could be apprehended necessary for their Service, over and above their usual Presents, as far as the narrow Fund for supporting the Mission has enabled the Society: which, for fear of any Misfortune by the Chance of War, or otherwise, has been Insured.

And as the Court of Directors of the *East-India* Company have, with their accustomed Goodness, readily granted every thing sent for the Service of the Mission, to go as usual Freight free, in one of their Ships: The Society do hereby desire them to accept of this Publick Testimony of their Gratitude, for this and all their former Favours to the Mission.

# N°. V.

## An ABSTRACT of the Proceedings of the SOCIETY *for Promoting Chriſtian Knowledge*, for the Year 1740.

THE *Subſcribing* and *Correſponding* Members of the Society, in *Great Britain* and *Foreign* Parts, are about 500; to which were added in the Year 1740, *Twenty-two* Subſcribing, and *Twenty-four* Correſponding Members; an Increaſe, which has been in good Meaſure owing to the Lord Biſhop of *London*'s Recommendation of their Deſigns, in the following Letter to his Clergy.

GOOD BROTHER, *Whitehall*, April 3. 1740.

"THE Decay of Piety and Religion, and the "Increaſe of Sin and Vice, are ſo viſible in "our Days, notwithſtanding the Endeavours of the "Parochial Clergy to prevent them; that no addi-"tional Expedients ought to be omitted, which may "help, in any Meaſure, to preſerve among our "People a Senſe of Duty, and a Spirit of Devotion.

"ONE of theſe Expedients is, the putting into "their Hands, as Occaſion ſhall be found, ſome "ſhort and plain Tracts upon Religious Subjects; "ſuch as being ſhort, they are like to read, or may

"eaſily

" eaſily procure to be read to them; and being alſo " plain, they cannot fail of underſtanding; and " moreover, being always at hand, and read over " often, they will naturally make a *deeper Impreſſion* " upon their Minds, than Inſtructions and Admo- " nitions, either from the Pulpit, or by word of " Mouth.

" IT was with this View, that ſeveral Biſhops, " Clergymen, and other ſerious Perſons among the " Laity, did long ſince form themſelves into a So- " ciety, for printing and diſperſing ſuch practical " Tracts, in great Numbers. And for the diſperſ- " ing them more effectually, they have from time " to time admitted, and continue to admit, ſeveral " Perſons in all Parts of the Kingdom, whom they " call CORRESPONDING MEMBERS; and who are " entitled to have a Supply of them, to be diſpoſed " of among ſuch of the neighbouring Clergy or " Laity, as deſire them; the Bound Books, men- " tioned in the *Society's Catalogue*, at the prime Coſt " in *Quires*, the Society being at the Charge of " Binding; and the Stitch'd Books, at one *half* of " the Price there ſet down, as the prime Coſt of each; " the other half of the Charge being born by the " ſtanding Subſcriptions of the Members of the So- " ciety, and by other occaſional Benefactions. And " the Privilege of ſending for and receiving thoſe " Books and ſmall Tracts on the Terms before men- " tioned, is common to all the CORRESPONDING " MEMBERS, as ſuch, whether they be SUBSCRI- " BERS or not; on account of the Trouble they are " content to take, in anſwering the great Ends of the " Society, by conveying their Tracts into many " Hands, and on the ſame eaſy Terms; without " any Advantage to themſelves, beſides the Pleaſure " of doing Good.

" THIS Society has ſubſiſted many Years, under " the Name of the *Society for promoting Chriſtian Knowledge.*

" *Knowledge.* And as, by their Endeavours in that " Way, great Good has been already done to Religion, so much more would probably be done, if " the Design, and their Methods of carrying it on, " were more generally understood and attended to. " And because some of the Clergy may not know " that there is such a Society, and many others may " be unacquainted with the true End and Manner " of it; I desire that those in your Neighbourhood " may have this Account of it communicated to " them, as you have Opportunity. At the same " time, it is left to every one's Judgment, how far " he has *Occasion* within his own Cure, for such " Assistances as these, to co-operate with his own " Pastoral Labours.

" I AM not without Hope, that when this Method of doing Service to Religion is known and " consider'd; Persons who are of Ability, both " among the Clergy and Laity, will be disposed to " become *Subscribing Members*, or occasional Contributors; for the better support of the Society " in carrying on the Work, and to make the good " Effects of it more and more extensive. And so " commending you and your Labours to the Blessing " of God,

*I remain,*

*Your faithful Friend and Brother,*

EDM. LONDON.

## Books and Papers presented to the Society.

12 Accounts of the Proceedings of the Governors of St. *George's* Hospital, at *Hyde-Park-Corner*, presented by the said Governors.

100 Earnest Diſſuaſive from Intemperance in Meats and Drinks. } Presented by the Biſhop of *London*.

100 Evil and Danger of Lukewarmneſs in Religion. } Presented by the Biſhop of *London*.

100 Sinfulneſs of Neglecting, and Profaning the Lord's Day. } Presented by the Biſhop of *London*.

20 Dr. *Crowe's* Sermon, *March* 20, 1739. before the Truſtees for *Georgia*, and

10 Copies of their laſt Annual Account, preſented by the ſaid Truſtees.

1 *Arndt's* True Chriſtianity in the *Ruſſian* Language, preſented by *Profeſſor Franck*.

50 Biſhop of *Glouceſter's* Sermon before the Society for propagating the Goſpel in foreign Parts, Feb. 16. 1739. A Preſent from the ſaid Society.

200 Biſhop of St. *Aſaph's* Sermon before the *Correſponding Society* at *London*, for erecting Proteſtant Working Schools in *Ireland*, 19th *March* 1739-40. preſented by the ſaid Society.

500 Proteſtant Catechiſm, ſhewing the Principal Errors of the Church of *Rome*. A Preſent from the Incorporated Society in *Dublin* for promoting *Engliſh* Proteſtant Schools.

1 Biſhop of *Man's* Eſſay towards an Inſtruction for the *Indians*. Preſented by Dr. *Wilſon*.

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1094 Carried over.

92 Copies

1094 Brought forward.

9s Copies of Mr. L'Estrange's Book, entitled, *Some Important Duties and Doctrines of Religion, &c.* printed by the Author.

10 Sir *John Gonjon's* Charge to the Grand Juries at *Westminster, &c.* printed by the Author.

200 Bishop of *Cork's* Sermon, March 10, 1739, before the *Incorporated Society in Dublin*, for promoting *English* Protestant Schools in *Ireland*. Printed by the said Society.

12 Accounts of the Infirmary in *Poly-Frane*, *Westminster*, a present from the Governors.

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1408

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## BOOKS *printed by Order of the* SOCIETY.

1000 Dr. *Thomas* (Dean of *Peterborough*) his Sermon at *Christ-Church*, *London*, on the Day of the Anniverſary Meeting of the Children educated in the Charity Schools in and about *London*, 8th *May*, 1740.

1000 *Accounts of the Society*, in 4to.

700 Copies of the Tranſlation of Letters of Thanks from the *Miniſters* and *Saltzburgers* at *Ebenezer* in *Georgia*, to their Benefactors in *Europe*, dated 26th *Oct.* 1739.

2000 Biſhop of *London*'s Letter, *April* 3, 1740. to the Clergy of his Lordſhip's Diocеſe, recommending that Branch of the *Society*'s Deſigns which relates to diſperſing among the Poor plain Tracts on Religious Subjects.

5000 Church Catechiſm in *Welch*, as printed in the *Welch* Pſalter, broke into ſhort Sections, with Scripture Proofs on the oppoſite Side of the Column.

9700

## PACKETS *ſent to* Subſcribing *and* Correſponding *Members*.

41 Extraordinary Packets from half a Crown to ten Pounds in Value.

228 General Packets, conſiſting of Books and ſmall Tracts, ſent into the Society's Store.

189 Packets at the deſire of ſeveral Members, conſiſting of

| | |
|---|---|
| 787 | Bibles. |
| 351 | New Teſtaments. |
| 1196 | Common Prayer Books. |
| 3584 | Bound Books. |
| 27431 | Small Tracts. |
| 33349 | In all — |

458

*Caſual*

*Casual* BENEFACTIONS *to the General Defigns of the* SOCIETY *from the 24th of April, 1740. to the 24th of April, 1741. when the* SOCIETY's *Accounts were laſt audited, are as follow.*

| | £. | s. | d. |
|---|---|---|---|
| A Perſon unknown, by the Right Reverend the Lord Biſhop of St. *Davids* | 10 | 10 | 0 |
| Mr. *William Watts*, at Admiſſion | 1 | 1 | 0 |
| A Gentleman deſiring to be unknown, by *Edward Haſtwell*, Eſq; | 20 | 00 | 0 |
| A Legacy from the Executors of Mr. *Joſeph Hayward*, Merchant, of *Stoke-Newington* | 100 | 00 | 0 |
| The Rev. Mr. *Leeds*, Rector of *Little Saxham* in *Suffolk*, by the Lord Biſhop of St. *Davids* | 1 | 1 | 0 |
| *John Stevens* Eſq; at Admiſſion | 10 | 10 | 0 |
| The Rev. Mr. *May*, Commiſſary to the Lord Biſhop of *London*, in *Jamaica*, by Mr. *Newman* | 4 | 10 | 0 |
| The Rev. Mr. *Williams*, Prebendary of *Brecon* | 0 | 02 | 0 |
| The Rev. Dr. *Thomas Cartwright*, Archdeacon of *Colcheſter*, at Admiſſion | 10 | 10 | 0 |
| The Rev. Mr. *Wells*, at *Preſtbury*, *Glouceſterſhire* | 1 | 1 | 0 |
| *Thomas Carew*, Eſq; of *Crewkerne* in *Somerſetſhire* | 5 | 15 | 6 |
| *William Dunſter*, Eſq; of *Layton-Stone*, *Eſſex*, by the Hands of Mr. Archdeacon *Downe* | 10 | 10 | 0 |
| Mrs. *Courthope* of *Stodmarſh* in *Kent*, by the Hands of Mr. Archdeacon *Downe* | 1 | 11 | 6 |
| The Rev. Dr. *Samuel Kerrich*, Vicar of *Derſingham* in *Norfolk*, by the Hands of Mr. Archdeacon *Downe* | 1 | 10 | 1 |
| *William Short*, Eſq; of *Exeter* | 5 | 00 | 0 |
| *William Kirſhaw Bampton*, Eſq; by *Richard Wilſon*, Eſq; of *Leeds* | 5 | 05 | 0 |
| Carried forward | 172 | 01 | 0 |

| | £ | s. | d. |
|---|---|---|---|
| Brought forward | 171 | 01 | 0 |
| The Rev. Dr. *Edward Tuckfield*, Rector of St. Matthew, *Friday-Street*, *London*, at Admission | 5 | 05 | 0 |
| A Lady desiring to be unknown, by the Rev. Dr. *Hales* | 5 | 00 | 0 |
| A Gentlewoman desiring to be unknown, by ditto | 5 | 05 | 0 |
| Another Gentlewoman desiring to be unknown, by ditto | 2 | 02 | 0 |
| A Person desiring to be unknown, by ditto | 3 | 13 | 6 |
| | 10 | 00 | 6 |
| The Rev. Mr. *John Morgan*, Prebend of *Wells*, at Admission | 2 | 02 | 0 |
| The Worshipful *John Bettesworth*, LL. D. Dean of the Arches, at Admission | 2 | 02 | 0 |
| The Worshipful *John Andrew*, LL. D. Chancellor of *London*, at Admission | 2 | 02 | 0 |
| The Rev. Mr. *Cookson*, Vicar of *Leeds* | 1 | 01 | 0 |
| The Rev. Mr. *Richard Wood*, of *Kingston*, at Admission | 3 | 03 | 0 |
| The Rev. Mr. *Gilbert Burnet*, Vicar of *Cogshall* in *Essex*, at Admission | 2 | 02 | 0 |
| The Rev. Mr. *Southern*, Vicar of *Cardington*, in *Salop* | 1 | 01 | 0 |
| The Rev. Mr. *Bernard*, Vicar of *Earls-Colne*, *Essex* | 1 | 01 | 0 |
| The Rev. Mr. *Kilborne*, Vicar of *Walden* in *Essex* | 1 | 01 | 0 |
| The Rev. Mr. *Richard Bisse*, Rector of St. *Martin's Outwich*, *London*, at Admission | 3 | 03 | 0 |
| The Rev. Mr. *Lawrence Jackson*, Vicar of *Ardleigh*, *Essex*, at Admission | 1 | 01 | 0 |
| The Rev. Mr. *Thomas Bradbury*, Vicar of *Watford* in *Hertfordshire*, at Admission | 1 | 01 | 0 |
| The Rev. Dr. *Samuel Baker*, Residentiary of St. *Paul's*, *London*, at Admission | 5 | 05 | 0 |
| Carried forward | 209 | 02 | 6 |

*John*

| | £. | s. | d. |
|---|---|---|---|
| Brought forward | 209 | 00 | 6 |
| *John Phillipps*, Esq; of *Kilgetty* | | | |
| *Humphrey Sydenham*, Esq; of the *Inner Temple*, at Admission | 1 | 07 | 0 |
| The Rev. Mr. *Edward Chamberlayne*, Rector of *Great-Crossingham* in *Norfolk*, at Admission | 0 | 10 | 6 |
| The Rev. Mr. *Leeds*, Rector of *Little-Saxham* in *Suffolk* | 0 | 10 | 6 |
| *David Hartley*, M. D. at Admission | 0 | 10 | 6 |
| The Rev. Dr. *Osborne*, at *Gilston*, in *Hertfordshire* | 0 | 10 | 6 |
| Mr. *John Calderfoft*, Merchant, of *Gainsborough* in *Lincolnshire* | 0 | 10 | 6 |
| The Rev. Mr. *William Gosby*, of *Hitchin* in *Hertfordshire*, | 2 | 02 | 0 |
| A Gentleman unknown, by the Dean of the Arches | 0 | 10 | 6 |
| The Trustees of the Rev. Mr. *Barnaby Oley*'s Charity, by the Rev. Mr. Archdeacon *Knight* | 2 | 02 | 0 |
| The Rev. Mr. *George Fenwick*, of *Hallaton* in *Leicestershire*, from sundry Benefactors, viz. | | | |
| Lady *Palmer* of *Thurlaston* | 0 | 10 | 6 |
| Lady *Palmer* of *Carleton* | 0 | 10 | 6 |
| Mrs. *Hester Palmer* | 0 | 10 | 6 |
| Three Ladies desiring to be unknown | 1 | 11 | 6 |
| Two Gentlemen desiring to be unknown | 0 | 10 | 6 |
| Mrs. *Parker* | 1 | 05 | 0 |
| Three Ladies desiring to be unknown | 0 | 09 | 6 |
| Another Lady desiring to be unknown | 0 | 10 | 6 |
| Mrs. *Fenwick* | 0 | 10 | 6 |
| Mrs. *Bewicke* | 3 | 00 | 0 |
| A Person desiring to be unknown | 0 | 10 | 6 |
| The Rev. Mr. *George Fenwick* himself | 0 | 12 | 6 |
| The Rev. Mr. *Stanley*, Rector of *Winwick*, *Lancashire* | 5 | 00 | 0 |
| Carried forward | 250 | 00 | 6 |

The

| | l. | s. | d. |
|---|---|---|---|
| Brought forward | 250 | 00 | 6 |
| The Rev. Dr. *Edward Bayer*, Vicar of *Royston* in *Hertfordshire*, at Admission | 1 | 01 | 0 |
| The Rev. Mr. *Forster*, Rector of *Elton*, in *Huntingdonshire*, at Admission | 1 | 01 | 0 |
| *Samuel Clarke*, Esq; by *Edward Hasselwell*, Esq; | 5 | 05 | 0 |
| The Rev. Mr. *Robert Drew*, Rector of St. *Mary Woolnoth*, *Lombard Street*, *London* | 1 | 01 | 0 |
| The Rev. Mr. *William Langford*, Rector of *Paston*, *Lincolnshire*, at Admission | 5 | 05 | 0 |
| A Person desiring to be known, transmitted by the Rev. Mr. *Bridges* of *Gotham* | 1 | 01 | 0 |
| The Rev. Mr. *Barton*, Rector of *Sherington* in *Bucks*, at Admission | 1 | 01 | 0 |
| The Rev. Mr. *Edward Lane*, Rector of *Denton*, *Kent*. | 1 | 01 | 0 |
| The Rev. Mr. *Huish*, Rector of *Clyst Hydon*, *Devon* | 1 | 01 | 0 |
| The Rev. Dr. *Henry Stebbing*, Chancellor of the Dioceſe of *Sarum*, at Admiſſion | 1 | 01 | 0 |
| The Rev. Mr. *Kirshaw*, of *Cawsby*, in *Lincolnſhire* | 1 | 01 | 0 |
| *Samuel Torriano*, Eſq; at Admiſſion | 2 | 02 | 0 |
| The Rev. Mr. *Welles*, of *Prestbury*, *Glouceſterſhire* | 1 | 01 | 0 |
| The Rev. Mr. *John Lloyd*, of *Epping*, *Eſſex* | 1 | 01 | 0 |
| The Rev. Mr. *Sacyd*, Rector of *Hemingham Sible*, in *Eſſex*, at Admiſſion | 1 | 01 | 0 |
| The Rev. Mr. *Perry*, Rector of *Stoke upon Severn*, in *Worceſterſhire* | 1 | 01 | 0 |
| A Legacy of the Right Hon. the Lady *Elizabeth Haſtings* | 700 | 00 | 0 |
| One Quarter's Intereſt on the ſaid Legacy, paid by the Truſtees, to *Lady Elizabeth* | 8 | 15 | 0 |
| The Rev. Mr. *Daniel Beaufort*, Rector of *Eaſt-Barnet*, at Admiſſion | 1 | 01 | 0 |
| A Perſon deſiring to be unknown, by the Rev. Mr. *Huish*, of *Clyſt Hydon*, *Devon* | 1 | 01 | 0 |
| Carried forward | 987 | 02 | 6 |

| | l. | s. | d. |
|---|---|---|---|
| Brought forward | 987 | 02 | 6 |
| A Gentlewoman desiring to be unknown by the Rev. Mr. *Hall*, of *Bristol* | 3 | 03 | 0 |
| The Rev. Dr. *William Ayrst*, Prebendary of *Canterbury* | 2 | 02 | 0 |
| A Gentleman desiring to be unknown, by *Edward Heistwell*, Esq; | 20 | 00 | 0 |
| *Nicholas Robinson*, M. D. at Admission | 2 | 02 | 0 |
| Total | 1014 | 09 | 6 |

## BENEFACTIONS *to the Protestant Mission in* EAST-INDIA.

| | | | |
|---|---|---|---|
| A Person desiring to be unknown, by the Rev. Mr. *Huysh* of *Clystbydon*, *Devon* | 8 | 14 | 0 |
| Mr. *Huysh*, for himself | 1 | 01 | 0 |
| | | | 9 15 0 |
| *Henry Salwey*, of *Elton* in *Shropshire*, Esq; by the Hands of Mr. *Newman* | | | 2 02 0 |
| *John Philipps*, of *Kilgetty*, *South Wales*, Esq; by the Hands of Mr. *Newman* | | | 2 12 6 |
| A Person desiring to be unknown, by ditto | | | 1 01 0 |
| A Legacy of the Right Hon. the Lady *Elizabeth Hastings* | 300 | 00 | 0 |
| One Quarter's Interest of ditto, ending at *Lady-Day*, 1741. | 3 | 15 | 0 |
| | | | 303 15 0 |
| A Person desiring to be unknown, by the Rev. Mr. *Huysh* of *Clystbydon* | | | 10 00 0 |
| The Rev. Mr. *Vincent Perronet*, Vicar of *Shoreham* in *Kent* | | | 1 16 0 |
| Total | | | 331 01 6 |

The SOCIETY do hereby return their most hearty Thanks to the several Benefactors, desiring them to accept of this publick Testimony of their Gratitude.

THE

The proper Form by which any Benefaction may be given to the Designs of the Society, to prevent any Doubt or Mistake, is as follows:

ITEM, I A. B. *do hereby give and bequeath unto* C. D. *and* E. F. *of* _____ *the Sum of* _____ *upon Trust, and to the Intent that they, or either of them, do pay the same to the Treasurer or Treasurers for the time being, of a Voluntary Society, commonly called or known by the Name of,* The Society for promoting Christian knowledge, *which first met about the latter end of the Year* 1698. *and now do, or lately did, hold their Weekly Meetings at their House in* Bartlett's Buildings, Holborn: *Which said Sum of* _____ *I desire may be applied towards carrying on the Charitable Designs of the said Society.*

*N. B.* If the Benefactor is pleased to confine his Charity to any particular Branch of the Society's Designs, he may add, either *in Great Britain, Ireland,* or the *East Indies.*

FINIS.

*An* ACCOUNT *of the Rates of Cloathing the Poor, belonging to* CHARITY-SCHOOLS *and* WORK-HOUSES.

*The Charge of Cloathing a* BOY, *with Yorkſhire Cloth or blue Kerſey.*

| | *l.* | *s.* | *d.* |
|---|---|---|---|
| A Boy's Suit | 00 | 11 | 00 |
| 1 Shirt of Doulaſs Cloth | 00 | 01 | 08 |
| 1 Pair of Stockings | 00 | 00 | 09 |
| 1 Pair of Waſh Leather Gloves | 00 | 00 | 07 |
| 1 Knit Cap, with Tuft and String, of any Colour | 00 | 00 | 09 |
| 1 Band | 00 | 00 | 02 |
| 1 Pair of Buckles | 00 | 00 | 01 |
| 1 Pair of Shoes | 00 | 02 | 02 |
| The Total | 00 | 17 | 02 |

*The Charge of Cloathing a* GIRL.

| | | | |
|---|---|---|---|
| A Gown and Petticoat, 8 s. or | 00 | 07 | 06 |
| A Coif and Band of fine Ghenting | 00 | 01 | 00 |
| A Shift of Doulaſs Cloth | 00 | 01 | 08 |
| A White, Blue, or Checquer'd Apron | 00 | 01 | 00 |
| A pair of Leather Bodice and Stomacher | 00 | 02 | 06 |
| 1 Pair of Woollen Stockings | 00 | 00 | 09 |
| 1 Pair of Shoes | 00 | 02 | 00 |
| 1 Pair of Buckles | 00 | 00 | 01 |
| 1 Pair of Waſh Leather Gloves | 00 | 00 | 07 |
| The Total | 00 | 17 | 01 |

*He likewiſe furniſhes Men and Women of Work-houſes at theſe Rates, or as cheap as any one whatever.*

| | | | |
|---|---|---|---|
| The Men at | 01 | 05 | 01 |
| And Women at | 01 | 02 | 11 |

*As by the Particulars, which any Truſtees for Schools, or Pariſh Officers may ſee. Or, Cloth and Serge, ſold unmade up, at the loweſt Prices.*

*N. B.* The different Stature of Children is allowed for in this Eſtimate, and any Number may be cloathed at the above Rates, by *Hen. Wayte*, at the Old Warehouſe next the *Crol's Keys* Inn *Woodſtreet*, near *Cheapſide, London.*

# An Account of the RATES of Cloathing Men and Women.

## MEN.

| | l. | s. | d. |
|---|---|---|---|
| ONE Man's Suit, 18 *s.* or | 0 | 16 | 00 |
| One Shirt Dowlaſs —— — | 0 | 2 | 08 |
| One Pair of Hoſe —— —— | 0 | 1 | 02 |
| One Pair of Shoes 3 *s.* 10 *d.* or —— | 0 | 3 | 00 |
| The Total | 1 | 2 | 10 |

## WOMEN.

| | l. | s. | d. |
|---|---|---|---|
| ONE Gown and Petticoat, 14 *s.* or | 0 | 12 | 00 |
| One Shift Dowlaſs —— | 0 | 02 | 08 |
| One Cap —— — —— | 0 | 00 | 08 |
| One Pair of Hoſe —— —— | 0 | 01 | 00 |
| One Pair of Shoes —— —— | 0 | 02 | 03 |
| One Pair of Bodice and Stomacher—— | 0 | 03 | 06 |
| One Check'd Apron, 1 *s.* 6 *d.* or —— | 0 | 01 | 04 |
| The Total | 1 | 03 | 05 |

☞ N.B. *You may be furniſhed with theſe Things by* HENRY WAYTE, *at the Old Warehouſe next the* Croſs Keys *Inn in* Woodſtreet, *near* Cheapſide, London; *or may have theſe Goods, made or unmade, at the loweſt Prices.*